

FIVE
SERMONS
PREACHED UPON
Severall Occasions;

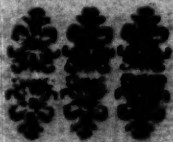
Viz.

1. The Athenian Babbler, at *S. Maries in Oxford.*
2. *Iacob and Esau*, Election and Reprobation, at *Pauls Crosse.*
3. The Arraignment of the Arrian, at *Pauls Crosse.*
4. *Moses and Aaron*, at *S. Maries in Oxford.*
5. Natures Overthrow and Deaths Triumph; at the Funerall of *Sir Iohn Sydenham at Brimpton.*

BY

H. Sydenham M. of Arts, and Fellow
of *Wadham College in Oxford.*

The third Edition.



LONDON,

Printed by *I. Haviland*, and are sold by *N. Fussell*
at the White Lion and Ball in *Pauls Church-yard.*

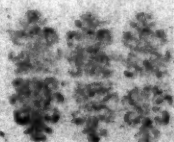
1637.

FIVE SERMONS PREACHED UPON Several Occasions;

1. The Christian's Burden, at 2. Merton in Oxford.
2. Jacob and Esau, Election and Reprobation, at Paul's Cross.
3. The Attainment of the Aims, at Paul's Cross.
4. Moses and Aaron, at 2. Merton in Oxford.
5. Nature Overthrown and Death's Triumph, at the Funeral of John Sydenham at Birmingham.

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LONDON:
Printed by A. Hurd, and are sold by W. H. H. H.
at the White Lion and Bell in Church-yard.
1737.

The Epistle Dedicatory

TO THE RIGHT
HONOURABLE,

HENRY, Lord DANVERS,
Baron of DANCY, and Earle of
DANBY; The glorie of
both ages.

MY GOOD LORD,

That service is most free of in-
sinuation, which is so of at-
tendance; whilst others on-
ly look on your vertues, with
your fortunes, and admire
them, I both weigh, and con-
template, and so honour you
more than they by how
much a just speculation exceeds an outward and
partiall survey of men, and of their actions. 'Tis
my beleefe in that hath arm'd my resolution in
this bold Tender of my labours, which though
I acknowledge unworthy either of your judge-
ment, or acceptance, yet the noble encourage-
ments

The Epistle Dedicatory.

ments and faire interpretations you have given *those* formerly deliver'd in your *care*, have taught mee a confidence that you will entertaine *these* also offer'd to your *eye*, a *Iudge* more severe than the other, because more subtrill, and (what is more) more deliberate; however, did I not beleeve they would passe the mercie of an *honourable* perusall, I should never have expos'd them to the Criticisme and Comment of a censorious *Age*, which undervalues *most* things, because they are *common*, and *many* things, because they are *good*. Though *mine* can lay no title to the *later* in respect of their *frame* and *structure*, they may of the *subject*, that is *sacred*, and should at least *invite* acceptance, if not *inforce* it. As they are (*most noble Lord*) vouchsafe them entertainment; they were publisht at the importunities of some *private*, but *reall* friends, to whom they addresse themselves only for *survey*, to you (now) for *patronage*, they may *incourage* my proceedings, but *greatnesse* must *protect* them; *your* countenance they beg, which if you daigne to afford, you no lesse crowne *them*, than the *Author*, who in all humilitie devotes himselfe

Your Lordships unfained honourer


and loyall servant,

HVM. SYDENHAM.

TO
THE HOPEFULL
EXPECTATION, BOTH
of his Name, and
Countrey,

Sir HUGH PORTMAN,
BARONET,
This.

MY HONOUR'D SIR:

 Owever the publishing
of other Labours may en-
title me to Ostentation,
this cannot but touch up-
on Humilitie, since I
have exposed that to the
Eye onely of a Nation, which I had for-
merly to the Eare of a world, a University;
a World more glorious than that which in-
volves it, by how much it exceeds the other,

The Epistle Dedicatory.

in her Judgement, in her Charitie, and
(what is noble too) her encouragement;
of the latter, I had some taste in the delivery
of this, when I was a fitter object of her Pit-
tie, than approbation, whether shee reflected
on Minde, or Bodie, my Discourse, or Me.
But that was the extension of her goodnesse,
nothing that my weaknesse could expect or
point at, but the Mercie of my worthier
Friends, amongst whom, as you were then
pleased to approve it, so now vouchsafe both
to peruse and countenance; in that you shall
glorifie the endeavours of him, who looks no
higher than the honour of this title,

Your Friend that
ever serves you,

H. M. SYDENHAM.



THE ATHENIAN BABLER.

Text. ACTS 17. Vers. 18.

*Some said ; What will this
Babler say ?*



He life of a true Christian, the
Apostle calls a continuall war-
fare ; The life of a true Apo-
stle, the Christian calls a conti-
nuall Martyrdome ; Each act of
it hath a bloody sceane, but not
a mortall ; A few wounds can-
not yet terminate his miserie,
though they begin his glorie.
There are divers tough breathings required to the Ce-
lestiall race ; many a bleeding sceare to the good Fight,
B 3 sweatings,

Verf. 23, 24, 25,
26, 27, 28.

Act. 14. v. 10, 19.

Act. 16. 18, 23.

Act. 17. 23.

Act. 17. 7.

sweatings, wrestlings, tuggings numberlesse to the Crowne of Glorie. *Paul* had long since begun the course and finisht it, and can shew you a platforme of all the sufferings; the scrowle is ready drawne with his owne hand, you may peruse it if you please, 2 *Cor.* 11. where crueltie seemes to be methodicall, and torment accurate, persecution tumbles on persecution, as a billow on a billow, this on the necke of that; one seales not the truth of his Apostleship, many shall. Hee was but now at *Lystra*, where hee cured a Cripple, and hee is stoned for it; by and by at *Philippi* hee casts out a Devill, and hee is scourged. Here's not all; sufferings of the bodie are not load enough for an Apostle; if hee love his Lord and Master (as hee ought) hee must have some of reputation too; hee that hath been so long acquainted with the lash of the hand, must now feele that of the tongue too: Buffettings are not sufficient for Disciples, they must have revilings also for the name of *Jesur*. *Paul* therefore shall now to *Athens* (the eye of the learned world and seat of the Philosopher) where he meets with language as perverse as the Religion, and amongst many false ones, findes no entertainment for the true: The mention of a *Jesur* crucified, stands not with the faith of an *Athenian*, nor a storie of the resurrection with his Philosophie. The Altar there consecrated to the *unknowne*, will not so soone smoake to the *jealous God*. The glorious Statues of *Mars* and *Jupiter*, cannot yet bee translated to the forme of a *Nazarite*. 'Tis not a bare relation can plant Christ at *Athens*, it must bee reason, the sinew and strength of some powerfull argument, and to this purpose *Paul* was but now in hot disputation with the *Jewes* there in the *Synagogue*. By this time hee hath dispatcht; for loe yonder where he stands in earnest discourse with the people in the *Market*? The tumult is enlarged, and the *Athenian* already tickled with the expectation of some noveltie; Anon, the Gowne besets him, and

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and all the rigid Sects of the Philosophers; as the throng increases, so doth the Cry; On that side, Censure,—Some said he was a setter forth of strange Gods; on this side, Prejudice,—And some said, what will this Babler say?

In the division of which tumult wil't please you to observe mine.

1. The persons prejudicate, maskt here under a doubtful Pronounce, *Quidam*—some, —*Τίς ἄλλος*,—some said.

2. The persons prejudic'd, cloathed in a terme of obloquie and dishonour, *ωπρεπὲς*, ©—Babler, —What will this Babler say? Thus the field stands pitcht, where wee may view the parts, as the persons, in a double Squadron, no more.

Paul and his Spirit in one part of the *Battalia*; *Epictetus*, *Stoicks*, with their Philosophie, in the other, the rest are but lookers on, no sharers in the conflict. Here's all; All that's naturall from the words, and not wrested; For (mine owne part) I'll not pull Scripture into peeces, digging for particulars which are not offred, for that were to torment a Text, not divide it. I affect nothing that is forc'd, love fluentnesse, and (what the majestie of this place may (perchance) looke fowre on) plainnesse. However, at this time, I have a little endeavourd that way, that those of *Corinth* and *Ephesus* may as well heare *Paul*, as these of *Athens*. I come not now to play with the quaint care, but to rub it; not to cherish the dancing expectation of those *Athenians* which cry—*Newes, Newes*, —but to foile it. And this is well enough for a Babler, that's the doome at *Athens*, mine, now, and justly too. I may not expect a greater mercy of the tongue thence, than an Apostle had; especially when a *Stoicke* reignes in it. Whose Religion (for the most part) is but snarling, and a maine peece of his learning, Censure; But let's heare first what hee can say of the Babler, next, what the Babler will say. I begin with the persons prejudicate, *Τίς ἄλλος*, Some said.

Some?

PART I.

* Vers. 17.

In cap. 17. Act.

Aretius in cap.
17. Act.

Acts 17. 22.

Gen. not. ibid.

Aretius in cap.
17. Act.

Some? what some? The front of this verse presents them both in their qualitie, and number; *Philosophers*. What, of all Sects? No.—* *Certaine Philosophers*——of old, σοφοί, since, by the modestie of *Pythagoras* a little degraded of that height, as if it trenched too neere upon ambition, to entitle themselves immediatly unto *Wisdom*, but to the love of it, and therefore now φιλόσοφοι, yet still of venerable esteeme among the *Athenians*. *Aretius* calls them their *Divines*; *Brentius* their *Patriarchs*, and their *Prophets*; Each word they spake was as canonicall as Text, and they themselves both Masters of it, and of the people. Of these there were divers Sects, two (here) specified, *Epicures*, *Stoicks*; these were extremes in the rules both of their life and tenent; the *Epicure* in the defect, the *Stoicke* in the excess. Betwene them both were the *Peripateticks*, and the *Academicks*, better mixt and qualified in their opinion, stooping neither to the loosenesse of the one, nor the austeritie of the other; but of these no mention in the Text. The *Arropagites* (intimated in the foot of this Chapter) were not *Philosophers*, but the *Athenian Judges*, some say; others, their *Consuls*, or their *Senators*: In the street of *Mars* (where the *Athenians* brought *Paul*, and inquired of his doctrine) was their *Tribunall*, where they sate upon their more weighty affaires, and, of old, arraigned *Socrates*, and condemned him of impietie. But I have no quarrell to these, since I finde they had none to the *Apostle*; The *Stoicke* and the *Epicure* are the sole incendiaries and ring-leaders of the tumult, whom the very Text points out in this, —τινες ἐλεγον—some said,—men as opposite in their opinion, as to the truth; one seated his chiefe happinesse in the pleasure of the Bodie, the other in the vertues of the minde. The *Epicure* attributed too much to voluptuousnesse, the *Stoicke* to the want of it; that would have a vacuitie of griefe both in minde, and sense; this taught his —and δεινὸν—a nullity of

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of all affections in either. These are the broad and common Differences in their opinion, and such as here tread opposite to the Doctrine of Saint Paul; but there are others more cryticall and nice, which not finding touch'd by the pen of the Holy Ghost, I presum'd to enquire after in their owne Schooles, in *Zeno's Stoa* for one, and in *Epicurus Garden* for the other. A travell somewhat unnecessary for *Athens* amongst *Philosophers*, where they are daily canvast. Yet (perchance) there may bee some *Nobles here of Berea*, and chiefe *women of Thessalonica*, which have received Paul with all willingness—which know them not. I shall bee only your Remembrancer, their Informer.

Epicurus (for I begin with them, they have the precedence in the Text) challenge both name and pedigree, from *Epicurus* the Founder and Father of that Sect. Hee was borne at *Athens*, seven yeeres after the death of *Plato*, where he lived, taught, dyed. Hee wrote 300. Bookes in his owne Art, without reference to a second pen, and (what is strange) observation; no sentence, no precept of *Philosopher*, but his owne; those of *Democritus*, de *Atomis*, and of *Aristippus*, de *voluptate*, *Dionysius Halicarnassensis* calls his. His deportment and way of carriage, in matters of Morallitie, was very remarkable. In *Parentes pietas*, in *Fratres beneficentia*, in *Servos mansuetudo*. ('Tis the triple commendation *Lavinius* gives him,) And in lieu of these and the like virtues, his Countrie afterwards created many brazen Statues, and *Athens* wrote certaine Epitaphs to the perpetuall embalming both of his name and honour. Hee was one it seemes more irregular in his tenent, than his life, abstemious he was, moderate, in his repast, in his desires, — *Oleribus utens exiguis*, *Hierome* sayes, and hee confesses himselfe in his Epistles, that Temperance was his feast, the lowest staire of it, *Parcimonie*: *Aqua contentus & potens*. His place of teaching was in Gardens, and the manner

Verf. 17.
Verf. 4.

Lib. 2. lib.

Lib. de Epicur.

A Fero sic in
locum.
Alexand. ab A-
lex lib. 3. Gena-
lium Dierum,
Cap. 11.

I.

*In Epist. ad He-
redotum.*

*Senec. lib. 4. de
Benefic.*

Lib. 3. Рутон.
Нуротур-сар. 24.

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2

more, *etiam equis mori est, non finis*; so *Seneca* *De Providentia*: Moreover, they would have the soule a kinde of bodie, otherwise (say they) it would neither desire nor suffer. Incorporation, with them, is all one with *Union*; and therefore, the Soule (they said) was composed of *Atoms*, and when the *Atoms* in union were dissolved, thus the Soule dyed, as *Epicurus* himself in his Epistle to *Hirodorus*.

The other foundation is on Gods part; for the *Epicure* grants there is a God, but denies his Providence; howbeit, under a glorious colour. — *Deus ad Curiosos thambulans*, or walking in a strolling way, as if forsooth, it would not stand with the majestic of the world, to regard what is done in those sublunary parts, and so make God (as *Tertullian* complains) *Onisum*, or in exercise of his own in humanis rebus; — haply conceiving it might detract somewhat from his delight and pleasure, to molest himselfe with the care of this nether world. Above all things this moved him most, — *Homines religiosi* — that the most religious men were most of all afflicted; whereas those which did either wholly neglect the Gods, or serve them but at their pleasure, came into no misfortune, or at least no misfortune like other men. And in fine, *Ipsa etiam Tempia fulminibus conflagrant*; — hee observed that the Temples also raised for the honour of the Gods, and dedicated to their service, were oftentimes burnt with fire from Heaven: Out of which premises, the silly Heathen gathers this desperate conclusion: Surely the Almighty walketh in the heighs of Heaven, and judgeth not; Yea, God careth not for those things.

Stoicks (so derived from *Stoa* where *Zeno* taught, the master of that sect) were of a more sowe and contracted brow; their severitie drew their name into a proverbe, *Stoicum supercilium*, *gravitas Stoica*: their Precepts were for the most part but a Systeme of harsh and austere

Gualt. in locum.

In Apol. advers. gentes, cap. 24.

Alexand. ab Alex. lib. 3. Genalium Dierum, cap. 11.

Tull. 5. de Fini-
bus & 1. Aca-
dem.

Lyppus in ma-
nudu. ad Stoi-
cam Philosoph.

Mureti in illud

Tull. 1. de nat.
Deorum.

Quarta. leg. 1.
Tull. 1. de
nat. Deorum.

Diogen. Laert. in
vita Zeno. lib. 7.

In 17. cap. A. B.

In locum.

N. de. hanc. illud
-and. 2. A. B.
-and. 2. A. B.

austere Paradoxes. A wise man is then happy, when under
the greatest calamities. Men thus live not more happily than
Regulus. A wise man is free from all passions. Hee is a
fool that doth comfort his friend in distress: Melancholy
and Fie are diseases of the mind, and one with the
other, and perturbations of griefe, mentall sicknesses disturbe
a wise mans health. Hee can neither give, nor be igno-
rant, nor deceive, nor be. Hee is alone to bee reputed rich,
a Master of his owne libertie, a King, without faine, equall
to God himselfe. Hee of himselfe dominion, quod se compas-
scribit Deorum facit esse, non supplex, it is Seneca's Stoi-
cisme, in his 31. Epistle. In all vertues they held a parti-
tie, and so in sinnes too. Hee no more feare that kills a
man, than hee that eats of a dogs meate. Touching God
and the nature of him, they strangely varied. Some
thought him an immortal living Creature, a perfect ra-
tionall and a blessed; others granted him a Being and
Providenc; but this Providence they vassall to their
Stoicall Fate, and make Gods government not free and
voluntarie, but necessitated and compelled. *Ut Deus
ipse sit necessitate confusus cum suis machinis violent
furor,* (so Calvin.) Touching Man, they taught that
his chiefest happinesse was placed in the mindes vertue,
which opinion though it shew faire and glorious, tends
but to this. *Quemvis mortalem felicitatis sue artificem
esse posse,* (sayes Bocking.) Every man should bee the
contriver and squarer out of his owne happinesse; and
thus weak man is hereby blowne up with a proud con-
fidence, that being vertuous he should be adorned with
the spoiles of God, *Est aliquid quo sapiens antecedit
Deum, ille natura beneficio, non suo sapiens est.* I forbear
to translate the proud blasphemie, it is Seneca's in his 53.
Epistle. But we thinke this vaunting Sticke might ea-
sily have bene taken downe by his owne Principles,
for who but any of them, how long their soule shall en-
joy that supposed happinesse? Tully makes answer for
them,

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9

5. De Finibus.

Lap. lib. de
Epictur.

Sextus Empir.
Pyrron. Hypot.
cap. 24. lib. 3.

unus in, nichil

de finibus
lib. 3. cap. 24.
Pyrron. Hypot.
cap. 24. lib. 3.

81. 1. 1. 3A

them. — *Dis mensuras animi, super magnas* —
Like long-lived Crows, they last out some years after
the bodies Death; but by their owne confessions grow
old continually; and dye at last; and then wherein may
the *Stoicks* bragge more than the *Epicur*? In this, lie
the. They both held, the *soule* was of it selfe a body; the
Stoicks did extend it a little further, and then obnoxious
to corruption too. And yet *Anaxagor*, and *Possidinius*
(chiefe members of that Sect) said, the Soule was a hot
spirite, for this made us to move and breathe; And all
soules should endure till that heat were extinguish.
Cleanthes said, but *Chrysippus*, onely wise men. Thus
some are as giddy in their opinions, as fortish; others,
as detestable, as giddy; one dotes on the world, and
would have it to bee — *Animal rationale* — The universe
must have a Soule, that immortall, and the parts thereof
of, *Animalium animae*. A second falls in love with Ver-
tues, and would have them to bee glorious living. *Crea-
tures*; but this foole *Socrates* lashes with an — *Tristes
iniquitas, ridicula fuit*, in his 113. Epistle. A third forci-
the *Staries*, and would have them *nourish*; the *Shame*
from the *Sea*, the *Adams* from the lesser waters. A fourth
growes salacious; and hot, and would have a commu-
nity of wives to wise men, of *Servants* to the residue. A
fifth, yet more devillish, will have a libertie of *Bed* from
the Father to the Daughter, from the Mother to the Sonne,
from the Brother to the Sister, and so backe againe; and
to make all compleatly heathenish, (and I tremble to
breake in in a pulpit) A *Sonne* may participate of the body
of his live Mother, and eat the flesh of his dead Father;
degenerat, detestabile; Cries *Sextus Empiricus*, — *Zeno
approbat quod apud nos Sodomita*, — in his 3. booke *Pyrroni-
anum Hypotyposion*, Cap. 24.

Thus with as much brevity as I could, I have traced
out the principall positions of these divided Sects.
Worthy ones no doubt, to bandy against the sacred

Sydenham, H.

And in 17. 18.

Act 17. 17.

Act 17. 18.

1 Cor. 1. 18.

1 Cor. 1. 18.

1 Cor. 1. 18.

Calvin in locum

Aug. Tract. de
Epicur. & Stoi-
cin, cap. 7.

Lyra in cap. 17.
Act.

Acts 17. 18.

Fundamentals of an Apostle; yet if now please you to follow them, *Epicur*, & *Stoicks*, in *Synagogues*; From their Gallery and Garden where they taught, into their Synagogue, you shall overtake them there all flocked together about Saint Paul, and (as the Text describes it) *encountering him*. Here is just matter for observation, if not for wonder. *Epicures*, *Stoicks*, men which jarre as much as any that beare the name of *Philosophers* can doe amongst themselves; are readie (neverthelesse) to meet in a tumult, and joyne forces against an Apostle, strange, did wee not know that the wisdom of this world were enmitie against God, and that — *Christ* — to the Jewes a stumbling block, unto the Grecians foolishness. What the ground was which should occasion this assault, Saint *Augustine* conjectures to bee (and it is not repugnant to the drift of the Text) *Quid faciat beatum virum*. What might make a man most happie? The *Epicure* hee answers, *Voluptas corporis*, the pleasure, but with this limitation, the honest pleasure of the bodie. The *Stoick* hee saith, *Fortis*, — The vertue of the minde; the Apostle replies, — *Donum Dei*, it is the gift of GOD: *Lyra* addes, that from thence the sequel led them to the Resurrection. For the *Epicure* joy could last no longer than his subject; his blisse must dye with his bodie; and the *Stoicks* foresaw not the Soules immortalitye, and therefore could not promise everlasting happinesse. But the Apostle hee preacheth a Resurrection of bodie and soule, and by that Eternall life, and so by consequence everlasting Happinesse through Christ, both of Soule and Bodie. This seemed to have beene the subject of their Dispute, but their Arguments I can by no meanes collect; Belike they were so silly, that they were not thought worthy to bee enrolled amongst those more noble Acts of the Apostles, only their impudence, that is so notorious that it may not bee omitted. For, on what side soever the victorie goes, their,

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II

theirs is the triumph; the erie runnes with the *Athenian*, the Philosopher hath non-plust the Divine, and the Apostle *babbles*. Thus the wicked have bent their bow, and shot their arrowes, even bitter words, bitter words against the Church, and her true members in all Ages. The naturall man led on by the dull light of reason, making Philosophie his Starre, endevours with those weake twinklings, those lesser influences to obscure the glory of the greater light, that of Divine truth; so it was in the first dawne and rising of the Church. *Jaanes* and *Jambres*, the great Magicians of *Egypt*, withstood *Moses* working miracles before *Pharaoh*. But all the spels of Magicke with their blacke power, never wrought so mischievously against the Church as the subtile enchantments of the Philosopher. Christianitie never felt such wounds, as from the Schoole of the *Athenian*. The *Seminari* of the wrangling Artist; the *Epicure*, *Stoick*, *Platonist*, they were Philosophers, that's enough; they not onely strugled to oppose Fundamentals of Faith, but to destroy them. Every age of the Church, and almost every place of it will give us a world of instances; one *Alexandria* affords an *Origen* and a *Dionysius* against Christ; one *Constantinople* a *Macedonius*; and an *Eurax* against the Holy Ghost; one *Ephesus* an *Anthemius*; and a *Theodore* against the Virgin *Mary*; one *Athens* (here) an *Epicure*, and a *Stoick* against *Paul*; Nay, the sophistrie of one perverse but nimble Disputant, hath cost more lives than are now breathing in the Christian world, and opened such a fluce and Arch thorow the bodie of the Easterne Church, which was not stoppt againe almost in the current of three hundred yeeres, when downe it blood ran swiftly from the butcheries of *Valens* and *Constantinus*, and the limbes, the thousand limbes of slaughtered Infants swam with the violence of the Torrent, even then when Christianitie groined under the merciless inventions and various tortures

Socrat. l. 1. c. 5.

Socrat. lib. 1.
cap. 17.

Ad annum 75.

Baron. ad an-
num 164.

tortures of the *Arrian* Massacre and Persecution. Philosophers were the first *Patriarchs* of that Heresie, and hence I suppose was that Edict of *Constantine*, that as a badge and character of their profession, they should be no more called *Arrians*, but *Porphirians*, the venomous brood of their cursed Master, and one that then blew the coale to most combustions of the Primitive Church; For, at the *Councell of Nice* (the place, and meanes ordained by that good Emperour for the suppression of *Arrian*, Anno Christi 325.) some, if not of his name, yet of his profession, (for they were Philosophers) trouped thither in droves and multitudes; not onely to oppose the Bishops, but to upbraid them. *Odio inflammata quod superstitiosa Gentilium religio antiquari ceperat*,— as *Ruffinus* lib. 1. cap. 3. And before that (in the Apostles time) about the yeere of Christ 75. they went about from Citie to Citie with this pretext onely to reforme publique misdemeanours, and to that purpose had certaine Sermons to the people, for rectifying their Conversation in morall carriages, and so seemed industrious to reduce them to a better forme, but the maine project was to confront the Apostles doctrine, and establish them more immovably in the former superstition of the Gentiles: thus did *Dion*, *Apollonius*, *Esophrates*, *Demetrius*, *Masanius*, *Epictetus*, *Lucian*, and others, as *Baronius* in his first Tome 77. pag. nay, the very dregs of them (saith the Antiquarie) the *Cynicks*, and the *Epicure*, so violent (here) against *Paul*. *Hos præ ceteris infestus sensit Christiana religio*.—These were the Heathen *Janissaries*, the chiefe Souldiers and speare-men against the Christian Faith, when at *Rome* the sides of that Religion were stricke therow with their blasphemous declamations, & *petulantium eorum calumniis & dictis miserè proscindebatur*, the same *Baronius* in his second Tome, pag. 154. Thus all violent oppositions of Christian truth had their first conception in the wombe of Philosophy;

The Athenian Babler.

13

Philosophy; The Fathers which traffick't with the rum-
mets of those times, said in effect as much, — *Omnes hereses subornavit Philosophia*, — *Marcion* came out of the
Schoole of our *Stoicks*; *Celsus*, of the *Epicure*; *Valen-*
tinus, of that of *Plato*; all heresies were the flourishing
and trimmings of humane Learning. *Inde Aenes*, &
forme nescio quae, & *Trinitas hominis apud Valentinum*.
Thence those *Aenes* (I know not what *Ideas*,) and
that triple man in *Valentinus*, he was a *Platonist*. Thence
Marcions quiet God, it came from the *Stoicks*; And
the Soule should be made subject to Corruption, — is
an observation of the *Epicures*, and the deniall of the
Resurrection, the joynt opinion of their whole Schooles.
And when their — *Materia prima* is matcht with God,
it is *Zeno's* Discipline, and when God is said to be a
fiery Substance, *Heracitus* hath a finger in it, thus *Ter-*
tullian. Saint *Hierom* keeps on the Catalogue — *inde*
Eunomius presert. Thence *Eunomius* drew his poylon
against the Eternitie of the Sonne of God, For, whatsoe-
ver is begotten and borne, before it was begotten, was not.
Thence *Nazarius* blockes up all hope of pardon for of-
fences on Gods part, that he might take away repen-
tance and all suit for it, on ours. Thence *Manichaus*
double God, and *Sabellius* single person, and to be short,
— *De illis fontibus universa dogmata argumentationum su-*
rum rivulos trahunt: — *Menandrians*, *Saturnians*, *Basi-*
lians, *Ammonians*, *Proclians*, *Julians*, and the residue
of that cursed Rabble, had from thence their concep-
tion, birth, nourishment, continuance. Hereupon the
great Doctour of the *Gentiles*, writing purposely of their
Wisdom, alleageth no other reason why they were
not wise unto Salvation, but the wisdom of this world.
The world through wisdom knew not God, 1 Cor. 1. 20.
And therefore he prescribes the *Colossians* 2 — *Caveat ne*
vos seducat, — Take heed lest any man spoile you through
Philosophie and vaine deceit. *Fuerat Athenis*, Saint *Paul*

D

had

Lib. de Praescrip.
advers. Hares.

Comment in Na-
bum ad cap. 3.

Iohan. Baptist.
Chrispus de Eth-
nic. Philos. cause
legend. Quin. 1.

Coloss. 2. 4.

De Prescript.
advers. Hares.

had beene at Athens (saith Tertullian,) and knew by his often encounter there, how desperately secular and prophane Knowledge wounded Divine Truth. Insomuch, that the Father is of opinion, *Unde hac sententiâ omnes hereses damari*, in his fift Booke against Marcion, 19. Chapter.

But whilest wee goe about to vindicate our Apostle, let us not be too injurious to the *Philosopher*; The *Epicure* and the *Stoicke* had their drosse and rubbish, yet they had their Silver too, which had past the fornace, tryed and purified enough for the practice of a Christian. Though they had Huskes and Acornes for their Swine, yet they had Bread for Men. It was not their Philosophie was so pestilent, but the use of it; our Apostle reprehends not the true, but the vaine; no doubt there is that which is Sanctified, as well as the Adulterate, otherwise the Fathers would never have stiled Divinitie, *Philosophy*; That is a glorious ray sent downe from Heaven by the Father of Light; This but strange Fire some *Prometheus* stole thence, and infused into a peece of babling clay which circumvents weake men, and under a shadow and pretext of Wisdome, oftentimes carries away probabilitie for truth. And it was this latter that inflamed the youth of *Augustine* to the studie of it; but he was soone cool'd when he deseried the other; then — *Nomen Christi non erat ibi*, — in the third of his *Confessions*. And the words — *Incipit Xenici*, were not now to be read in the great *Peripatetick*. — Insomuch, that that former asseveration of his — *Philosophos tantum extuli, quantum impius non oportuit*, — he recants in the first of his *Retractions*; and against the *Academicks* he is at once zealous and peremptory. — *Hujus mundi Philosophiam sacra nostra meritissime detestantur*, — Our sacred Discipline utterly detests Philosophie; But what? The Philosophie of this world, which I know not whether it hath more convinced or begotten error, or improved us in our know-

Cap. 4.

Cap. 1.

Lib. 3. cap. 19.

The Athenian Babler.

15

knowledge, or staggered us. And therefore *Justin Martyr*, after his Conversion from the Philosopher to the Christian, complained he was deluded by reading *Plato*; and *Clement's Alexandrinus* reports of *Carpocrates*, and *Epiphanius*, who reading in *Plato's Common-wealth*, that — *Wives ought to be common*, taught instantly their owne to follow that vertuous principle, it is *Baronius* Quotat. in his second Tome, pag. 76. Thus the Gold which *Salomon* transports from *Ophyr*, hammered and polished as it ought, beautifies the Temple; but if it fall into the hands of the *Babylonians*, they worke it to the ruine of the Citie of God.

And by this time *Paul* hath past his encounter, and begins now to suspect the censure of the Philosopher. He that enters the *Synagogue* at *Athens*, is to expect nimble Eares, and sharpe Tongues. If he Dispute, he must hazard an absurditie; if he Preach, he babbles. What hee doth on the one side lesse affectedly, and plaine, the *Epicure* wrests instantly to the censure of a *Bull*, what more tierfly, and polite; on the other, the *Stoicke* to a strong Line. Thus betweene the acutenesse of the one, and the superciliousnesse of the other, *Paul* shall not scape his lash; but the comfort is, except that the Parallel (here) exceeds the patterne, our Criticks are not numberlesse; onely, *Tires* — some said; and these some (100) very probably, but *Philosophers*; that is, — *Gloria animalia & popularis aure, atque rumoris venalia mancipia*, as *Hierom* characters them. Creatures that will be bought and sold for popular applause; and when those factions are thus met, what is the issue? All they leave behind is but a meere saying, — *Tires* — some said, — and not said onely of late, but done too, done violently against *Paul*, not onely at *Athens*, in the *Synagogue*, but in the hill of *Mars* too, the place of their consultation, where if the rude *Epicure* and the *Stoicke* cannot cry him downe enough at *Corinth*, *Jewes* shall rise against him, and bring him

In Col. cum Trypho. Indag.

Ad annum 120.

Acts 17. 22.

Acts 18. 5.

him to the judgement seat before *Gallio* the chiefe Deputie, for doing things otherwise than the Law; but maugre all their spight, it was found (said the Text) but a — *cavill* of names and words, — and he is dismiss the Tribunall with consent of the Judge, and little glorie to the Persecutor: The story you may finde in the 18. of this Booke, the application neerer home, thus. There is an one-side austeritie, which looks grim upon offences, and pretends strangely to publike reformation; but the heart is double, and the designe base, when it is not out of zeale to the common cause, but envie to the person. There are some which can harbour cleanly an inveterate grudge, and like cunning Apothecaries, guild handsomely their bitter pills; but when occasion of revenge is offered, like wind that is crept into the cavernes of the earth, it swells and struggles, and shakes the whole masse and bulke till it hath vent, which not finding close enough by their owne persons, they set their Pioners a digging, and their Moles are heaving under earth, thinking to blow up all unseene. There is no malice so desperate as that which lies in ambush, and with her fangs hid, that project is ever mercilesse, though the stroke miscarrie.

Beloved, if *Athens* be thus an enemy to *Athens*, and will nurse up Snakes in her owne bosome, and Vultures for her owne heart, what can she expect from the lips of *Aspes*, and venome of sharpe set Tongues, which cry of her as they did sometimes of *Jerusalem*, — *Dominie with it even to the ground?* — The Virgin daughter is become an Harlot, the rendezvous of the Epicure, the Synagogue of Lewdnesse, the Pap of Exorbitancie, — *Tires*, *sayre*, — Some sayd it. Some, that not onely went out from us, but were of us too, but whilst here little better than profest Epicures, at *Rome* (lately) bold *Stoicks*, and in a beardlesse austeritie, cry downe the Discipline of *Athens* in open Senate; There are some so ambitious of the thing called

Honour,

The Athenian Babler.

17

Honour, (indeed but a meere tympanie and ayre of true Honour) that they will venture for it thorow the jawes of Perjurie, forgetting the loyaltie they owed to their sometimes Mother, and the fearefull engagements made her by way of oath, for the vindicating of her honour; but these have said, and had they said truly, it had beene in such a high injustice, and in sonnes too broadly discovers their little truth of affection, and lesse of judgement. As for those ignorant cryes the monster Multitude casts upon *Athens*, here, since hath made the object, both of their scorne and pitie. The wounds, the unnaturall wounds from her owne *Nero* to touch our *Agrippina*.

And now the *Epicure* and the *Stricke* have said, said and done what they can, against *Paul* and against *Athens*; you have heard their violence; please you now turne your attentions from the *Philosopher* to the *Drome*, and heare *What the Babler will say*.

What will this Babler say?

A God, at *Adytem*? at *Lysra*, *Maurie*? and at *Athens*, a Babler? Sure mens censures varie with the place, and as the Clime is seated, so is the opinion: Had they stoopt all their malice and wit in one head-peece, and vented it by a tongue more scurrilous than that of *Rabsheky*, they could not have prophaned the honour of an Apostle with a terme of such barbarousnesse and derogation. *Babler*; A word so foule and odious, of that latitude and various signification in the originall, that both Translators and Expositors have beene plunged strangely and divided, in the apt rendring it in a second Language; to omit the vulgar ones of — *Negator*, *Rabulaz*, *Garrulus*, *Blaterator*; — as of those which

Pars 2.
Acts 18. vers 16.
& Cap. 24. 14.

Hesichius.
ὁ φλυαρός.
Leonardus Arce-
tinus.

Beza in locum,
Vetus lectio.

Erasmus in lo-
cum.

Caicedon in loc.

Aretius in loc.

Beza ut supra.

Atheniensis cita-
tur ab Erasmo
in loc.

Aretius & Eras-
mus in loc.

follow the heele and tracke of the letter meereley, others, which more closely pursue the Metaphor, give in us, by — *Seminator-verborum*, — a sower of words; others — *Semini-verbium*, — a feeder of them; a third sort, — *Seminilegus*, — a gatherer of seeds, — and this latter seemes to kisse and affie nearest with the nature of the word *σπέρμα λόγου*, an *Atticke* one, (sayes *Caicedon*) meta-
phorically applyed (here) and hath reference to those *σπέρμα λόγου* certaine Birds (*Aretius* tels us) so called, — *ἐκ τῆς τῆς σπέρματος ἀναλογίας* — from gathering of seeds; or — *ἐκ τῆς σπέρματος τῶν λόγων* — from sowing of speeches; — though this latter derivation affect not some, as dou-
bly peccant, in the Erymon and the Metaphor; for then *ἀναλογίαι* had beene more genuine, so *Beza*. Birds they were of vile esteeme amongst the *Athenians*, use-lesse, neither for food nor song, — *Sed garritu perpetuo laborantes*, — so continually chattering, that they did racke and perplex the eares of all that heard them, in so much, that it grew proverbiall amongst the *Atticks*, that hee that was loud in his discourse, or impertinent, or profuse, was instantly — *σπέρμα λόγου*, which seemes to sound one with that *σπέρμα λόγου* *Atheniensis* touches, — *πτεράκις σπέρμα λόγου* — quoted by *Erasmus*. The first (for ought I reade) that ever made use of the word in this disgrace-
full way was *Demosthenes*, and hee flung it upon *Aeschines*, who being an *Athenian*, adopt it (belike) after-
wards amongst some of the *Philosophers*, and a *Sidacke* takes it up, and bestowes it here on an Apostle. It was well shoulder'd from the *Philosopher* to the *Divine*; but mee thinkes it should not sticke there. Babling ill be-
comes the lips of the *Levin*, and it cannot hang truly upon that tongue which hath beene toucht with a coale from the Altar; and sure Justice cannot put it on us, it must be malice, or prejudice, or both, and both have done it, not onely on us, but that great Apostle *Paul* himselfe, though choicely versd in all wayes of learning,
a knowne

The Athenian Babler.

19

a knowne Scholler, a profest Disputant, a great Doctor of the Gentiles, brought up at the feet of Gamaliel, one that had done so many miracles to the conversion of many, astonishment of all, yet he cannot passe an Athenian without his lash, a Philosopher without his quip, — where the Gowne is so frequent, hard baulking the Criticke; Livie will not like Trogus, nor Caligula, Livie; Athenians, Plato, or a third Athenian; Tully, Demosthenes, or the Lysian, Tully; so many fancies, so many censures, — no avoyding them at Athens. Nay, were Paul a second time to arrive it, he might yet perchance meet with an Epicure or a Stoicke, would have a sling at him with his *Quid vult Seminilegus iste? What will this Babler say?* And this venom towards Paul swels not onely at Athens, but at Dirbe, and Lystra, and the chiefe Cities of Lycania; scarce one in a Kingdome but would jerke at a Paul; and if he chance to come before Felix the Governour, some black-mouthed Tertullus will be bawling at the barre, readie bill'd with a false accusation, — *This man is a mover of sedition, goes about to pollute the Temple, a chiefe maintainer of the Sect of the Nazarites.* — Thus secular malice (thorow all ages) hath opposed the true members of the Church, and if it cannot disparage the honour of their title, it will spitefully plot the traducement of their honour, — *Up thou Bald-pate, Up thou Bald-pate,* children can cry at Bethel; — and, He is factious, he is unconformable, he is a Babler at Athens, is the popular and common *Vogue*. Here is a large field offered mee, thorow which I might travell, but this is not my way, it is too trodden; every Hackney rides it, I have found out as neere a cut, though the passage may seeme more stony and uneven; thither bend I, where I shall shew you, how in Divine matters wee may be said to babble; how in Secular; in either how not: The Symptoms of that Lip-disease, the danger, the judgement on it, the cure. Let the Epicure and the Stoicke, (awhile) lay

Acts 24. 5.

2 King. 2. 23.

The Athenian Babler.

Hooker, lib. 5.
Eccles. Pol.

Charon, lib. 3.
Wisdom.

Hecataeus.

Eccles. 22. 29.

Psal. 141. 3.

Plutar.

lay by their censure, and heare, now — *What this Babler will say?* — *Speech* is the verie image, whereby the Minde and Soule of the speaker conveyeth it selfe into the bosome of him that heareth. The Sterne and Rother of the Soule, which disposeth the hearts and affections of men, like certaine notes to make up an exact harmony. But this must be soft and gentle then, not overcrued; It is with Speech, as it is with Tunes, if keyed too high, racke no lesse the Instrument than the eare that heares them, when those which are lower pitch make the harmony both full and sweeter; your tumid and forced language harrowes the attention, when the facill and flowing stile doth not so much invite applause, as command it; it is a gaudy, but an emasculate and weake eloquence, which is drest onely in a pompe of words, and glories more in the strength of the *Epithete*, than the matter; this is the *Body*, the other but the *Garment* of our discourse, which wee should suit as well to everie subject, as occasion; sometimes more liberally, sometimes more contractedly, lest we be said to *bubble*, — for it is true what *Archidamus* told the Orator of old, — They which know how to speake well, know also their times of silence. — And (indeed) to speake appositely and much, is not the part of one man, I am sure, nor of a wise man. — *The words of him which hath understanding, are weighed in the Balance.* — Marke — weighed in the Balance. — Here is deliberation of speech, evennesse — *Pone Domine custodiam oris mei*, — was the prayer of *David*, — set a watch before my lips. And in the Law of *Moses*, the Vessell that had not the covering fastened to it, was uncleane; and therefore the inner parts of a foole are resembled to a broken vessell, which hath neither part entire, nor covering, he can keepe no knowledge while he liveth, *Eccles. 21. 14.* Hereupon those more nobly bred amongst the *Romans*, learned first to hold their peace, and afterwards to

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21

to speake. — For, *Unde illi cura cordis* (saith Bernard) *cui ne ipsa quidem adhuc oris circumspectio* ? Hee is an ill treasurer of his owne thoughts, that keepes not the doores of his lips shut; and that heart is never lockt fast upon any secret, where a profuse tongue layes interest to the Key.

And therefore Nature hath provided well in fortifying this member more than any part of the Bodie, setting a garrison of the strong and stout men about it, *Eccles. 12.* doubly intrenching it with lips and teeth, not so much to oppose a forraine invasion as to allay mutinies within, for the tongue is an unruly member; and sides much with the perversnesse of our will; and therefore Reason should keepe strict Sentinell upon it, and as well direct, as guard it. Nature hath proportioned us a double eare and eye to a single tongue, and Reason interprets instantly — *Wee should heare and see twice, ere wee speake once.* And indeed our tongues should follow our sense (sayes *Augustine*) and not our will, and the Father puts the foole handsomely upon him, — *Qui non prius verbum ducit ad linguam rationis, quam educat ad linguam oris.* —

Let Reason (saith the Sonne of *Syrach*) goe before everie enterprize and counsell to everie action, to everie vertuous action, (besides the latter of these) the Philosopher allowes a double Adverbe, — *Scienter, Constantè.* — So that every discreet designe must have besides Reason, Knowledge, Counsell, Constancie; Reason and Knowledge, the pole and card to direct it; Counsell, Constancie, to steere and ballace it. Hence it is that the tongue of a wise man is in his heart, and where the heart of a foole is, no ignorance so womanish but tels you.

So that the observation of *S. Bernard* comes seasonably here, — *Non personam tibi velim suspectam esse, sed linguam, praesertim in sermocinatione communi.* — In common talke we are not to heed the person so much as the

E

tongue,

De triplici Custodia: ling. man. mens.

Ad Fratres in Erem. serm. 2.

Eccles. 37. 26.

Aristotle Educ. lib. 3.

Eccles. 11.

Bernard ut sup.

tongue, for by the *babling* of that wee may rove at the weight or weaknesse of the Master; for commonly he that nothing but talkes, talkes nothing, nothing of bulke or substance, shels onely and barks of things without their pith or kernell.

To avoid then this disease of *babling* and profuse emptying of vaine words, the Disciples were prescribed, — their — *Habete sal in vobis*; — and salt (you know) was commanded of old, not onely to Men, but to *Sacrifices* and *Words*. That to words (not favoured aright) S. *Augustine* calls, — *Sal insatiatum ad nullum condimentum*, — it seasons nothing as it should doe, everie thing relishes amisse it toucheth. For the *Babler* doth not measure words by their weight, but by their number, neither regards he what he speakes, but how much; Thus whiles he labours to perswade the eare, he wounds it, and to invite his hearer, he torments him. In the Leviticall Law, the man that had — *Fluxum seminis*, — was uncleane; — And *Gregorie* turnes the Allegorie on the dispensers of holy Mysteries. — Gods Word is the Seed, the Preacher the Sower of it; or, as *The Father* hath it on the Parable, — *Cophinus seminantis*, — the Seede-smans basket, — If he be then — *Incaute loquax*, — unpremeditatedly *babling*, — *Non ad usum generis, sed ad immunditiam semen effundit*, — and such an one in Primitive times was called — *Semi-verbium*, — the Father tels us in the second part of his *Pastorals*, 4. Chapter. And no doubt he that sowes overmuch by the Tongue, shall seldome fructifie, except the seed be choice and orderly disposed, Speech being the more exquisite communication of Discourse and Reason, which as it should not be too coursely open, so not involved; Hence the *Athenian* compared it to a rich peece of Arras drawne out in varietie of Stories, which displayed, opened both delight and wonder, but folded up, neither; For, it is with Speech, as with some Aromaticks and perfumes, which in the masse and roll smell little, but

Mark.

Levit. 12. 13.

Coloss. 4. 6.

Ad Fratres in

Erem. serm. 2.

August. in Pa-
rab. seminans.

Greg. lib. 2. Past.
cap. 4.

Charvan, lib. 3.

Themistocles.

The Athenian Babler.

23

but beaten abroad fill the roome with fragrancie. Matter wound up in obscuritie of language growes to the nature of a Riddle, and is not so properly Speech, as Myserie; Things that hammer onely on our eares, not our intellectuals, are no more words, but sounds, meere *—babling—*aire (onely,) beaten with distinctlesse and confused noyse, nothing of substance in it for matter, or for forme; And the man that affects such inarticulateneffe, heare how *Gregorie* playes upon, — *Ego solertia nomine admiror, ne dicam, stultitie.* A wise man (sayes the Philosopher of old) when he openeth his lips, as in a Temple wee behold the goodly similitudes and images of the Soule. — And indeed that Eloquence that is made the object of our sense and intellectuals, carries with it both majestie and imitation, when that which runnes in a mist or vaile, Censure for the most part, sometimes, Pitie. Let the *Babler* then that thus speakes in a cloud, — *Pray that be may interpret,* 1 Cor. 14. 13. it will require a Comment from his owne industrie; others are too dull to undertake a taske of such an endlesse travell. It is a preposterous way of interpretation, when the Glosse growes obscurer than the Text; Sermons which were first intended for the illumination of the understanding, are at length growne like those answers of the Oracles, both intricate and doubtfull, they will require the heat of a sublimated braine, either to apprehend their raptures, or to reconcile them. But why at *Athens* such prodigies of Learning? Such monsters of affectation? Why this elaborate vanitie? This industrious *babling*? Let it no more touch the gravitie of the *Tippet* or the *Scarlet*, as fitter for a Deske than a Pulpit, and a lash than a reproofe. But soft *Stoicke*. Let me not be censured here too hastily a *Babler*. I am not so much a friend to the slovenly discourse, as to loath that which hath a decent and modest dresse; words apt and choyse, I hate not, onely those tortured and affected ones; I preferre

*Naxian in Pra-
fat. Apol.
Socrates.*

1 Cor. 14. 13.

The Athenian Babler.

Exod. 28. 15.

Saint *Augustines* golden Key before his wooden, though this may unlocke Mysteries as well as that; yet would I not give way to the kick-shawed discourse, where there is commonly more sawce than meat; or, as *Quintillian* spake of *Seneca*, — *Chalke without Sand*, — more of lustre than of weight; It is the well-woven and substantiall peece taskes mee, yet that too, not without the flourishings and intermixtures of discreet language. For it is here as it is in Needle-workes, where wee allow light colours, so the ground be sad. The Brest-plate of Judgement, which *Aaron* wore, was made with embroydered workes, and in the Ephod, there were as well diversities of colours, as of riches, — Blew filke, and Purple, and Scarlet, and fine Linnen. — That then of *Epiphanius* is worthy both of your memorie and imitation, — whose workes were read of the simple for the words, of the Learned for the matter. — So, — hee that will not runne the censure of a *Babler*, must have as well his deapes for the Elephant, as his shallowes for the Lambe; Knowing that some are transported with heat of fancie, and others with strength of judgement, and it is in the choice of either, as in that of Stuffles, which some buy for the roundnesse and substance of the threed, others for the lightnesse of the colour. Matter not cloathed in handsonenesse of words is but dusted treasure, and like some Gardens, where there is fatnesse of earth, no Flower. Your embellisht phrase without sollidnesse of matter, but — *Copiosa egestas* (as Saint *Augustine* stiles it) a gawdie povertie, and like some unhappie tillages, where there is more of Poppie and Darnell, than good Corne; But where the materials are cleane, the language keem'd, there is the workmanship of an exact Pen-man; If they are both well mixt and cemented, there is a choyce master-peece, *Apelles* himselfe hath beene there.

And however, the discourse that is so brusht and swept,
others

others have thought too effeminate for the Pulpit, yet, in some it is no way of affectation, but of knowledge. High fancies cannot creepe to humble expressions, and the fault is oftentimes in the prejudice or weaknesse of the receiver, not in the elaboratenesse of the Pen-man. Sermons are not to be measured by their sound, or the haste and uncharitablenesse of a dull organ, the Eare is a deceitfull one, full of winding and uncertaine doores, and often carries false messages to the Sence; the Eye as it is a more subtrill organ, so a more certaine, and though that be sometimes deceived too when it is not master of the distance, yet upon stricter perusall of the object, it gives you uncorrupt intelligence, when words passe (for the most part) by our eares like tunes in a double comfort, which we may heare, not distinguish.

And yet notwithstanding, though at *Athens* amongst Philosophers, this polite way of discourse may be passable, and draw on sometimes approbation, sometimes applause; yet at *Ephesus* (where *Paul* is to encounter Beasts) it is but meere *Babbling*; And to what purpose those loftie varieties, in sprinkled Congregations? Raptures and high visions are for *Cesarea*, when *Paul* is to speake before *Agrippa*, thinner exhortations will serve the Brethren at *Puteoli*. — And when all those descants and quaverings of the plausible and harmonious tongue shall lose their volubilitie and sweetnesse, and forget to warble (as the time will come (the Preacher tells us) *when all those Daughters of Musicke shall be brought low*) the plaine song must take at last, that which is set to every capacitie and eare; and yet will afford you as well her varieties of satisfaction, as delight; to the judicious sollid fluentnesse, to apprehensions lower-roofed, wayes more trodden to aduise, and comfort; to the weake and Soulesicke, the still voice; to the obstinate and remorselesse, *lowder sounds*; perhaps this thunder-clap may breed a shower, that shower, a Sunne-shine. Teares and Com-

Acts 26. 13.

Acts 18. 14.

Eccles. 12.

The Athenian Babler.

fort are the successory children of reprehension, sometimes the twinnings; Let the sword of the Spirit then cut both wayes, but more to reprove, than menacing; master thy Vineger with Oyle, so thou shalt not so much sharpen the heart of the Sinner, as supple it; some grow more refractary by rebuke, and some more flexible; For, it is with the word of a Preacher, as it is with Fire, which both mollifies, and hardens Steele, according to the varietie of hearts. If we derive onely from one Throne coales of fire, and hot Thunderbolts, we kindle despaire in him wee teach, not reformation; It is the temperate and gentle fire sparkles into zeale, when that which is too high and turbulent, growes at an instant both flame and ashes. *Let the Righteous smite me friendly* (sayes the Kingly Prophet) *but let not their precious balmes breake my head.* — I allow reprehension a Rod, but not a Flaile, a hand to lash the transgressions of the time, not as some doe to thresh them.

Psal. 145. 5.

Achilles.

Paul will prescribe the spirituall combatant a Sword, but not a Speare; except he had the *Grecians*, — which would both wound and cure. *Marab* may have bitter waters, but *Gilead* must have balm too for the broken heart. Where sinnes are full kern'd and ripe, I denie not a Sickle to cut them downe, but the sinner, whether as Corne for the Barne, or Chasse for the fire, I leave to the disposall of the great Harvest-man.

I King. 19. 11,
12.

In the apparition of God to *Eliab*, on mount *Horeb*, (you know the Text, and therefore guesse at the allusion) A strong winde rent the Mountaines, and brake in peeces the Rocke, before the Lord; but the Lord was not in it; and there was a great Earth-quake and a Fire, but the Lord was not in it. And in those winds and fires, and earth-quakes which are both scene and heard on our *Horeb* here, the Lord ostentimes is not in them, for then the mountainous and rockie heart would be cleft asunder, now it is unbattered and rib'd with Adamant
proofs

proofe against perswasion. Knowing that these are but *Men* of Thunder, counterfeit thunder too, and there is a God that rules the true, his hot bolts and coales of Fire they quake and tremble at, not those fire-workes, and squibs and flashes here below, which spleenaticke men fling about (as they thinke) to terrour, but they returne by scorn. It is true (sayes Bernard) — *Sermo est Ventus*, but it is not alwayes, — *Ventus autem*, — *Surge Aquilo, veni Auster, perfla hortum meum, & fluant Aromata illius*, — Arise O North, and come O South (the one (you know) is moist, and the other cold) yet both of these must blow on the garden of the Spouse that the Spices thereof may flow out, *Cant. 4. 6.* In the Song of *Moses*, did not doctrine drop as the raine? and Speech still as dew? as the shower upon Hearbs? and as the great raine vpon the Grasse? I confesse, on *Sinai* once there was a thicke Cloud, Lightning and Thunder, and the mountaine smoaked; but the Text sayes, — *The people fled from it.* But on mount *Tabor*, the Cloud was bright, the Sunne cleare, and a Voice heard in stead of Thunder, and then the Disciples cry, — *Edificemus Domine*, Let us build here.

Amongst the numberlesse Gods the Heathens had, and the divers wayes of Sacrifice they appeased them with, the Romanes had their — *Hostiam Animalem*, — in which the soule onely was consecrated to God, — the Host they offered must be pure and choise, not of Bulls or Swine, as creatures fierce and uncleane, but of Kids and Lambs, more innocent and milde, and of these too, such as were not lame, or diseased, or had — *Caudam uentilem*, or, *Linguam nigram*, — sayes my Antiquary. You see stings in the taile, and blacknesse in tongue are exempted here and thought unfit for this sacrifice of the Soule.

Let the virulent *Babler* leave the Letter and take the Allegory, and he hath applied; — For venomous & foule language

Bernard. de triplici Custod.

Cant. 4. 6.

Deut. 32. 2.

Exod. 20. 18.

Mat. 27. 2, 4, 5.

Alexand. ab Alex. lib. 3. cap. 12.

In Prefat. Apolog.

Idem, Ibid.

1 Pet. 5. 2.

language doth exasperate and obdure even those which the modest and gentle pierces. Let Billowes beat against a Rocke, they fall backe without wounding it, yet if moderate and gentle drops fall on a stone, they hollow it, not by violence, but the often Distillation. Sheepe (sayes *Nazianzen*) are not to be governed by rigour, but persuasion; all those impulsions of necessitie and force, carry with them a shew of tyranny, and hold neither with Nature nor observation, — *Non secus ac planta per vim manibus inflexa*, — sayes the Father. Bend a Plant (and it is with most men as it is with plants) it turnes againe. There was never disposition, not cowardly and base, that violence could worke upon. Ingenuitie if it be not alwayes voluntary, it may be led sometimes, but never drawne; And therefore Peter feeds his flocke, not by constraint, but willingly, and (as your common Bablers never doe) *not for filthy Lucre, but a readie minde*. 1 Pet. 5. 2. And indeed it is this filthy — Lucre — hath occasioned so many Bablers in our Church, those that will say any thing for the inhauncement of their profit, the improving of their Stipend; Brey at Universities, for a morfell of bread; gives blowes against Learning, make scartres in the face of Knowledge, cry downe the use of Arts, or what is curiously strung in secular Learnings, abandon them from the lips of the Preacher, and confine him onely to a sacred dialect without intermixture of Prophane Knowledge, or sleeke of humane Eloquence; No marrow of the Father, no subtiltie of the Schoole-man, no gravitie of the Philosopher, no policie of the Historian; thereby depriving the Church of variety of Gifts, and manacling and pinning the Holy Ghost to a defect of all outward ornaments, as if that wind which bloweth where it list, were forbade to breathe any where but in their new-fangled and brainsicke endeavours.

Hence it is that the distribution of holy Mysteries growes

grows so to contempt, the dispensers of them entitled
 so termes of obloquie and scorne, exposed to the Para-
 phrase and Comment of the giering aduersarie. Our *A-*
thens disparaged, Learning of no price and value, Prea-
 ching, *babling*, and the maine reason and inducement,
 why the whole body of Arts thus reels and wavers. I
 have at length met the *Babler* I desired to grapple with,
 and we must exchange a few blowes ere we part, in which
 I shall bee home without much flourish. *Stoicks*, once
 more forbear. Stand aloofe till we have past *this* Duell,
 then let thy censure fall, as the wounds doe, justly. Sup-
 pose wee then a man harnesssed and clad with all the glo-
 ries and habiliments of Nature, besides the rich dowrie
 and treasure of Art and Knowledge, yet say I not that *this*
 man, without a supernaturall light from the Scripture,
 is able to utter those Mysteries as he ought, either in their
 strength or decencie. Doubtlesse, the best of ours, either
 for depth of Knowledge, or sublimitie of Invention, or
 accuratenesse of Composure, or cleannesse of Zeale, are
 comparatively meere *Bablings*, and fall many bowes short
 of those inspired ones of old; neither are they Gods
 word (sayes *Hooker*) in the same manner that the Ser-
 mons of the Prophets were, no they are ambiguously
 termed his Word, and are no more the same, than is the
 Discourse the Theame, or the Line the Rule, by which it
 is drawne; yet have they a peculiaritie both of vertue
 and successe; strange prerogatives over the sudden pas-
 sions and affections of most men, whom they not leade
 onely, but entangle, and not fetter barely, but inтраunce;
 in a word, they reigne over us, and establish a violent
 empire and command over our verie soules. Divinitie
 we confesse the Sovereigne Ladie and Queene of all Sci-
 ences, Arts (if you approve the stile) her Maids of Ho-
 nour. Are we not sacrilegious then to the state of Sove-
 raigntie when we rob it of her traine? The chiefeft com-
 plement of Greatnesse is the retinue, take away her equi-
 page,

Lib. 5. Eccles.
 Polit.

Doct. Cowels
 Defence, in
 the Chapter of
 Preaching.

Divinitie (saith
Basil) is the
fruit, Arts as
the leaves, and
leaves are not
only for orna-
ment but suc-
cour.

Amand. Polan.
li. 2. Logic. fol.
213.

De Fuga Seculi,
cap. 3.

Aug. in Ps. 101.

Theolog. Logic.
pag. 200.

page you disnoble it. Barre sacred Learning of the atten-
dance of that which is secular, Arts, Sciences, you disrobe
it, strip it of its glory. Certaine truths in her cannot fully
be discovered without some measure of knowledge in
them all. The Axioms & principles of Humanity though
they a little runne by those of Divinitie, yet they doe not
thwart them, there may be difference, no contrarietie, no
nor in those things which seeme to carry a shew of con-
trariety. Reason our Mistresse tels us, *Verum vero consonat*,
-and Truth stands diametrically opposed to Falshood, not
to a second truth; for, *-Vero nil verius*, -Philosophicall
truths challenge the same sower and pedigree Theologi-
cally doe, the same fountaine, and Father, God, and are
of the like Truth, though not of the like Authoritie.

Hence flowes that admirable consent and harmony be-
tween the naturall patefactions of God, and the superna-
turall; for, from God is both Reason and Scripture, and
Reason being obscured by Sinne, and blemished by her
many errors, the Scripture doth unscale, and beames a-
gaine, and so sets her free from her former obliquities
and digressions, the light of Nature being dimmed (saith
Ambrose) was to be cleared by the Law, the mists of the
Law by the Gospell, so that Grace doth not abolish Na-
ture, but perfect it, neither doth Nature reject Grace
(saith Augustine) but embrace it. Nay, my Author (and
I have gleaned I confesse some few eares of Corne from
his more plentifull troop) quotes Tertullian too very ap-
positely, (and 'tis like Tertullians both for the marrow
and the reach.) God first sent Nature to be our Schoole-
mistresse, being after to send Prophecie, that thou being
first the Disciple of Nature, mightest afterwards the more
easily be induced to beleieve Prophecie. We may not think
then the *Ipsè Dixit* of the Philosopher, or the weightie de-
positions of prophane Authors, to be meere Chimeras,
fruitlesse Fancies, Bablings of no consequence; though
some of them were not true Visions, yet they were not all
starke

starke Dreames, *Paul* then would never have confuted the Idolaters of *Athens* with their owne Text, — *Some of your owne Poets have said it*; There may be much Hay and Scrubble amongst them, but there is some Gold, and precious Stones; try them, If they endure not the touch, throw them by as metals too course and drossie; but if there be rich Oare mixt with veines of earth, why not separated? Why not purged by the fire of Gods word? Why may not this stranger to *Israel*, her head shaven, and the haire of her eye-browes cut, be admitted into the Sanctuary? If one *Copernicus* be troubled with the Vertigo, and would have the earth runne round as his head does, shall a whole Sect of *Aristotelians* be liable to a disease of giddinesse? Though a *Stoicke* or an *Epicure* oppose *Paul*, yet at *Athens* there were *Academikes*, and *Peripatetikes*, Philosophers too, without their tumult, and for ought the Text saueat's me to the contrary, they were his Converts too. And it is evident that the Apostles, and after them the Fathers, made Arts the chiefe weapons against the enemies of the Church, for as some opinions would be convinced without humane Learning, so others affections would not be perswaded without that eloquence, thus they wounded the Heresies and Apostasies of their times, when the Revolted *Julian* was impelled to say; — *Wee are stricke thorow with our owne Darts*. — All Science whatsoever is in the nature of good; and good is good, wheresoever I finde it. Upon a withered branch (sayes *Augustine* to his Donatist) a Grape sometimes may hang, shall I refuse the Grape because the stalke is withered? If on a tempestuous shore I meet by chance a rich peece of Amber, or richer Pearle, amongst oare, and shels, and froth, and sands, shall I refuse either for the stench of the place or the companions? I have seldome read of any thing but a foolish Cocke that refused Treasure, though on a dunghill. I know Heathens had their slime and mud, and some

Acts 17. 28.

Doct. Corwell.

August.

Gregor. Nazian.

August. de Baptist. contra Donatist. li. 6. ca. 2.

August. lib. 2. de
Doct. Christi. c. 40

1 Cor. 8.

Epist. ad Cornel.

of their streames ran impurely, yet they had their Crystall fountaines too, especially the *Platonists*, of which wee might draw and drinke, and drinke our fill, and drinke as our owne, too, (*Augustine* sayes) they being in the tenure of unjust possessours. For as the *Israelites* (it is the Fathers similitude) tooke from the *Egyptians* their Idols, and Rings, and Silver, and Gold, and bestowed the same upon the adorning of the Lords Tabernacle, which they had abused by pride and riot, to the beautifying of the Temples of their false Gods, and did this, — *Non auctoritate propria, sed precepto* (sayes the Father) not by the instigation of their owne will, but by mandat, sic *Doctrinae omnes Gentilium, non solum simulata & superstitiosa figmenta, &c.* So all those Doctrines of the Gentiles (their superstitious fictions expunged and layd by) their liberall Disciplines and Precepts of manners (which were their Gold and Silver) may be reduced to the use of sacred Learning, and a Christian may challenge them — *Ad usum justum predicatorum Evangelii*, — they are the Fathers owne words. — However he puts in a caveat by the way, — *sed hoc modo instructus*, — the Divine that is thus accommodated when hee shall addresse himselfe to the use and search of these heathen treasures, — *Illud Apostolicum cogitare non cesset, — Scientia inflat, charitas edificat*, — in his *Lib. 2. de Doct. Christian. 40. Cap.* I never yet read that the true use of secular Learning tooke from the glory of that which was Divine; I have, that it hath added, nor that any thing gleaned and pickt, and culled with a cleane hand, was distastfull unto God; I have, that it was approved. I know there is a *Venomous eloquence* (as *Cyprian* wrote of that of *Novatus*) and this perchance the *Babler* himselfe uses, when he leades silly Creatures captive; but it is odious both to God and Man, and hath beene the maine Engine in all Ages by which *Schismes* and *Heresies* have wrought. In those Sacrifices of old, *Levitic. 4. 5.* you know what soever was

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was unclean, ~~was an~~ abomination unto the Lord; the Offering it selfe must be without blemish, the Altar seven dayes cleansed before it was layd on, the Priest too washed before the Congregation, ere he dared to immolate; and why not so in this Holesaue and Sacrifice of the lips? Why not the Offering without blemish, the Altar cleansed, the Priest so in his Discourse too, that what is kindled here may burne as a sweet Incense unto the Lord? smells that are unfavourie never touch his nostrils; sounds harsh and jarring, never his eares; and therefore the Bels of *Aaron* were of pure gold. — *Ne fithenarium aliquod tinniat in Sacerdotio.* — saith *Gregorie*.

It is a fullennesse, or rather policie, most in our age have got, that what is in a way of eminence and perfection, they censure as a peece of affectation or curiositie, when (God knowes) in is but to colour some sinister pretence, and for a fairer varnish of their own weaknesse. You know the storie of the Painter and the Cocke, and the Boy that kept the live ones from his shop, lest coming too nigh, the unskilfulnesse of that hand should be discovered, which had drawne the other at so rude a posture.

There is a malicious ignorance possessorh many, by which they under-value all things above their sphere, and cry downe that industrie or Art in others, which is beyond the verge and fathome of their owne abilities. But why should Moles repine that others see? Or Cripples murmur that others halt not? *Tolle quod nimis est & vade.* Yet loe how even those last and gasping times keepe up with the manner of those of old, both in their spleene and weaknesse. There be (saith the Father to his *Marcellinus*) that account incivillitie of Manners, and rudenesse of Speech, true Holinesse, — and with such, — *Quis non Kicor abundat?* Would I could not say, — *Que Academia?* These Cynickes are in everie Tub, these *Stoickes* here at *Athens*. But why should the talke

Greg. Nazian. Apolog.

Hierom. ad Colophurnium.

Hieronymus.

Eccles. 21. 15.

Eccles. 21. 17.

Eccles. 21. 18.

of such be a burthen in our way? Learning unto a wise-man is as an ornament of Gold, and like a bracelet on his Arme, but Fetters about the feet, and Manacles about the hands; of whom? of him that (but now) was the burthen in the way, the *Foole*, whom lest wee should leave without his companion, *Syracides* brings home to the gates of the *Babler*, and I will leave him there, — *As a house that is destroyed, so is Learning to a Foole*, and his *Knowledge* is but *talke without sense*, Eccles. 21. 18. the tale of the Verse carrieth the sting; for much of our *Bablers* knowledge is little better than — *Sermo sine sensu*, Words without Salt, Speech without Ballace. And yet (good Lord) how these Lamps burne in our Tabernacles, these Bells sound in our Sanctuary? They are the thunderbolts of our Congregations, the Hotspurres of our Pulpits. Against the finnes of the time they clacke loud, and often, but it is like Mills driven by a hasty torrent, which grinde much, but not cleane; And indeed it is not much they grinde neither, in substance, but in shew, neither is the labour so superlative, as the noise. Some that have been conversant in the trade, say, that Corne that is cleane and massie, will lye long in the wombe and body of the Mill, and requires all the industry of stone and water, and will not be delivered without some time and travaile, when graines which are mixt and course, run thorow with lesse difficultie, and more tumult. The *Babler* will apply. Thus wee see emptie vessels sound much, and shallow streames runne swift and loud, but on barren grounds, when those deeper ones glide slowly, as with more gravitie, so more silence, yet on far soules, and so the neighbouring Fields grow fertile with their abundance. If all truth of Religion reigned in the Tongue, and the subduing of our manifold rebellions in the mortification of the Looke, there were no sanctitie but here. — But the heat of this mans scale is like that of Glasse, which will be blowne into

into any forme according to the fancie of him that blowes it, sometimes into that of a Serpent, sometimes of a Dove, but more often of a Serpent, than of a Dove, not for the wisdom of it, but the venom. Every word is a sting against the Church, her Discipline, truth of Government, Hee *babbles* shrewdly against each Institution of it, State, Ceremonies, makes them adulterate, the dresses of the Great Whore, and sets all without the walls of Reformation, which wheele and roll not with the giddinesse of his tenents. The Golden-mouthed *Homilist*, in his fourth upon the *Acts*, speaking of that miraculous way of the Holy Ghosts descent upon the Apostles in the day of *Pentecost*, observes nimbly, thus; — There came a sound from Heaven; — *As it were* — of a rushing and mighty wind, and there appeared to them Cloven Tongues, — *As it were* — of Fire, — *Resque ubique additum est*, — *Velut* — *nequid sensibile de Spiritu suspicaveris*, — sayes the Father. — And indeed, in those phanaticke Spirits, though the tongue be fierie, and the voice as the Winds, rushing; yet in themselves there is nothing sensible; For as those which appeared to the Apostles, were but — *Velut ignea*, — and *Velut flammæ*, — so this orall vehemencie is but — *Velut Zelus*, and *Velut Indignatio*, — False fire, or at best, but some hot exhalation in the braine set on fire by continuall motion and agitation of the Tongue, and there it burnes sometimes to the madnesse of the Professour, most times, of the Disciple. Againe, these Tongues are said to sit upon the Apostles, — *Sedendi verbum stabilitatem ac mansuetudinem denotat*, the same Father — sitting presupposes *Stabilitas* and *Mansuetudo*, but most of these have neither, either in their opinion, or course of life, but as the contribution ebbs or flowes; so they hoyle, or strike saile, either way, sometimes for the wide Main, sometimes for the next Harbour. Againe, the Apostles are said

Cbryso.

Cbryso. Homil. 4. in Act.

said there, to be filled with the Holy Ghost. — *Relig. re-
pleti; non enim vulgariter accipient gratiam Spiritus, sed
consequi ut implerentur*, the Father still. — Where the Spi-
rit powres out, it leaves no part emptie, it doth fill, fill
up even to the brim, gives power of speaking roundly
and fully: where it doth give power, — no Rheumaticke
Enthusiasmes, no languishing ejaculations, but such as
the Spirit indeed have dictated, such as flow from lips
immediately touched with the true Cherubin, and a
Tongue swolne with inspiration. Againe, the Tongues
which sate upon the Apostles were *cloven Tongues*, other
tongues, *vers. 4.* and S. Marke calls them *new Tongues*.
They were not confined then to a single dialect, to bab-
ling merely in our Mother-tongue, but the Text sayes
they had divers Tongues, of the *Parthian*, and *Mede*,
and *Elamite*, *Phrygian* and *Pamphilian*, and of those of *Ly-
bia* which is beside *Cyrene*; and in those (and other
Tongues too) they *spoke the wonderfull workes of God*,
Act. 2. 11. Lastly, this Vision they saw when they were
in the Temple, not in a Cloyster, a Barne, a Wood, a Con-
venticle, and they were in the Temple with one accord
too, with one Office, one Spirit, one Minde, one Faith;
not here a *Separatist*, there a *Brownist*, yonder a *Familist*,
neere him an *Anabaptist*, but as their Faith was one, so
was their life, and (if brought to the test) their death too.
That was not *Religion* with them which was divided, nor
that *not unitie of opinion*, which they would not burne
for. Some *Heathens* have shewed such resolution and
truth, even in their *false Religion*; such were those
— *Aruales Sacerdotes* — of old amongst the *Romanes*,
the *Saldani* amongst the *Aquitans*; the *Egyptians* also
had their *gwanobronnori*, so called, because promiscuously
enjoying each others benefits, as in one Religion, so in
one Love they would die together; such were the
Humnes, *Hyberi*, *Contabri*, and others, which were joynt-
sharers of each others miseries and fortunes; and if

one

Vide Geneva
Notes in 2.
chap. Acts.

Plin. li. 18. ca. 2.

Cesar. lib. 3.
Galli.

Alex. ab Alex.
lib. 1. cap. 26. &
cap. 12. lib. 3.

one by disaster or disease met with Calamitie or fate, the other sought it.—

—*Placidamque petunt per vulnera mortem.*

If in matters therefore, as well morall as divine, there was such reciprocation of old; and not onely in Religions which were tainted, and smelt not of the true God, but in that too which hath beene touched and influenced by the Spirit of the Almighty, there was such punctuall correspondence then, why such combustion now? Why those daily scarres and wounds, both by the tongue and Pen? Why so much gall in our Pulpit, such wormewood at the Presse? Why those Civill warres in our owne tenents? Such stabbings in particular opinions? Such heart-burnings in our Brethren? to the great disquiet of our Mother Church, and her Sonne they so labour to disinherit, the Protestant, the wounded Protestants, who hath beene now so long crucified betweene the—Non-Conformist and the Romanist, that at length hee is inforced to flie to Caesar for sanctuarie, and in the very rescue and Appeale, like the poore man betweene Jerusalem and Jerico, hee falls into the hands of Theeves, two desperate cut-throats and enemies to the Truth and Him, the Pelagian and the Arminian. But no more (Beloved) of those daggers and stillettoes to our owne breasts by the cruelty of our owne Tribe. Know, dissension is the very gate of ruine, and the breach at which destruction enters. Civill warres are as dangerous in matters of Religion as State, and prove the Earth-quakes both of Church and Common-wealth. The storie of the Romanes *basis* is both old and trodden, but very pertinent; In the Bundle they never felt injurie of hand, one by one were the conquest of a finger; and Tacitus speaks of *Apronius* Souldiers,—*Satis validi se simul*, &c. as long as they marched

in their combined ranks they stood aloofe, all danger, but, these divided, they grew the prey and slaughter of the Adversarie; and thus—*Dum singuli pugnant, universi vincuntur*. A mutinie or rent in an Armie is the Souldiers passing-bell, Death followes, or despaire of victorie, when those which are knit up in one heart of courage and affection, trample on distrust as if they had already worne the Palme and glorie of their triumph. And it speeds no better in a divided Church, where *Scismes* and *Factions*, like so many rents and breaches, have hewed out a way to her overthrow and ruine. No more strugglings then by unnaturall twines in the wombe of our Rebecca. No more warre in her members, no more Bablings in their tongue, no more venome in their pen, to the great advantage of the Adversarie, whose artillerie is ready, his bow bent, the arrow on the string, and malice levelling at the very bosome of the Church, (I pray God, not of the State too) and waits onely opportunitie to loosen it. But let us with all humbleness of minde, meekenesse, long-suffering, (supporting one another through love) endeavour to keepe the unitie of the Spirit in the bond of peace, knowing there is one Bodie, one Spirit, one Lord, one Faith, one Baptisme, one God and Father of all, who is above all, through all, and in you all.

Ephes. 4. 2, 3, 4,
5, 6.

Acts 19. 5.

And now Paul hath beene at Athens, past his bickering with the Epicure, and the Stoick, had their censure, — Hee is a Babler. — Hee is now rigged for Corinth, and by this time arrived there, where I leave him — In earnest disputation with the Grecians in the Synagogue. The Stoick is returned to his Porch too, the Epicure to his Garden. But here is an Athens too, though no Paul, or at least no such Paul; and yonder sits a Stoick, and he whispers to his Epicure, — What will this Babler say? Hee sayes — Glory to God on high, in Earth peace, good-will towards men. Hee sayes, heartie and true Allegiance to his Sovereigne, — wishes the budding and continuance of a temporall Crowne

The Athenian Babler.

39

Crown here, and the assurance of an immortall one here-
after. — Hee sayes, flourishing to his Church, his Com-
mon-wealth, his people ; swift and fierce destruction
to his Enemies foraine, and (if he have any such) dome-
sticke. — He sayes, courage to his Nobility, unitie to his
Clergy, love to his Gentry, loialty to his Commonalty.
In fine, He sayes, prosperity to *Athens* (here) unanimity,
true brotherhood, happy successe to your studies,
to your designs ; and the grace of our Lord
Iesus Christ to you all, and with
you all, Amen.

Gloria in excelsis Deo.

FINIS.

Crown here, and the alliance of an immortal one here.
 effect — He saves, flourishing to his Church, his Com-
 mon-wealth, his people; with his secret direction
 to his Enemies to ruin, and (like true say) some-
 times. — He saves courage to his Nobility, unity to his
 Clergy, love to his clergy, loyalty to his Commonwealth.
 In fine, He saves, prosperity to Nobles (here) unanimity,
 true brotherhood, happy success to your studies,
 to your defence, and the grace of our Lord.

John Gresham is for all, and says

you all, Amen.

Given in council, Dec.

F13Y12.

IACOB and ESAV:

Election.

Reprobation.

OPENED AND DIS-
CVSSED BY WAY OF
SERMON AT PAULS CROSSE,
March 4. 1622.

BY

Humphrey Sydenham, M^r. of Arts,
and Fellow of WADHAM College
in OXFORD.

August. lib. 7. de Trinitate.

*Qui videt hæc, vel ex parte, vel per speculum in enigmate, gau-
deat cognoscens Deum, & gratias agat; qui vero non, ten-
dat per pietatem fidei ad videndam, & non per cecitatem ad
calumniandum.*



LONDON,

Printed by JOHN HAVILAND.

1636.

JACOB and ESSA V.

Reprobation.

El. B. 1000.

OPENED AND DIS-
COVERED BY WAY OF
SERMON AT PAULS CROSSE.

March 4. 1622.

BY
Humphrey Seldenham, M. of Arts
and Fellow of WADHAM College
in OXFORD.

August. lib. 7. de Trinitate.

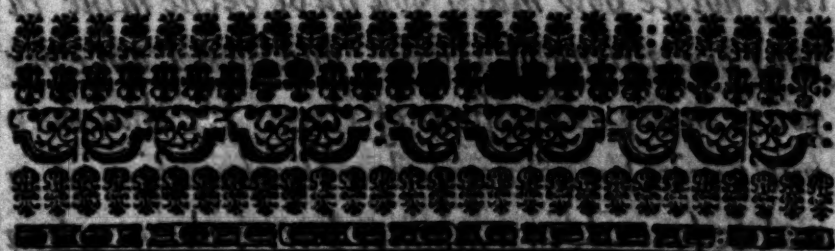
qui videt hoc: vel ex parte vel per speculum in enigmate: qui
habet cognoscere Deum: & gratias agat: qui vero non: ten-
det per periculum: sicut ad videndum: & non per certitudinem ad
calumniam.



LONDON,

Printed by John HAVILAND.

1636.



TO MY MOST
HONOURD FRIEND

William Brouncker
Esquire, This.

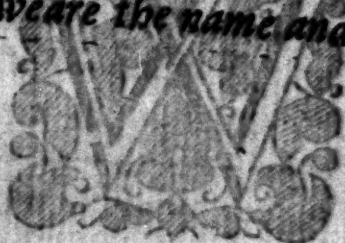
SIR:



Here I owe a just service,
and would publish it, I
lesse feare the censure of
vaine-glorie, than of un-
thankfulnessse ; you know
the age is both tart and
nimble, in her Paraphrase on those which
would bee Men in Print ; I have found it ;
yet will rather hazard the imputation of a
weake man, than an ungratefull : However,
I desire not so much to expose my labours to
the world, as my loyaltie, that others might
take

The Epistle Dedicatory.

take notice how much you have been mine in your cherishing of those, and how I am ever yours in my expressions of this. He that doth but tacitely acknowledge the bounties of a noble friend, in a manner buries them, when hee that proclaimes them, hath in a part requited; he hath repayed his honor, and therefore him, and so hath satisfied, though not restored. If this publike thankfulness of mine, for those daily favours, shall meet with so mercifull an interpretation of yours, I esteem not any rigid one of the times; I cannot glose with them, nor you, yet shall endeavour to be reputed one of those who unfainedly honours and you will do, whilst I wear the name and title of



Your ever friend and servant,

H. M. SYDENHAM.

JACOB and ESAV.

R O M. 9. 18.

He will have mercy on whom he will have mercy; and whom he will, he hardeneth.

THe Text holds some Analogie with the Times we live in, fraught with no lesse subtiltie, than danger; and as an undiscreeper providence is sone oreshot in those, so in this too. Wee are not here then to cheat our Auditory with a thin discourse; Mysterie is our Theame and Subject, the very Battlement and Pinnacle of Divinitie, which he that too boldly climbs, falls headlong into errour. A taske, though perchance disproportionable to youthfull undertakings, and may from such challenge the censure of a vaine-glorious enterprise: yet give me leave to returne, though not satisfaction, answer. In sacred Riddles what wee cannot resolve, give us leave to contemplate; and what not comprehend, admire: where our pencill failes us to limme in so curious a Portraiture, wee lea play *Timantes*, and shadow with a vaile; and when our reason is once non-plust, we are hufht in a contented wonder.

wonder. Where we may behold the Almighty (in a full shower) powring downe his blessings upon some, scarce deawing or sprinkling them on others; softning this Wax, and hardning that Clay, with one & the selfe same sunne, (his will) and yet that will not clouded with injustice. Here is that will not onely stagger, but inraunce a carnall apprehension; Not a circumstance which is not equally loaded with doubt and amazement, and whose discussing will no lesse invite than command attention. That which in common passages of Divinitie doth but transport our thought, in these more mysticall will captivate: Everie word is knottie, and full of brambles, and requires the hand of an exact industrie.

It behoves us then to be warie of our choyce, how either we traffique here with corrupt antiquity (where but to taste were to surfet) or with that moderne Navie of Expositors, where mixture of opinion will rather cloy than feed, and confound then informe our understanding. I desire not to paraphrase on a reverend errour, nor to chastise there where I beg information. I shall onely request gray haire thus farre to dispencc with me, that where their Candle burnes dimly and uncertainly, I may borrow light of a more glorious flame. Not then to beguile time and so noble an attention with quaintnesse of preamble, or division: The parts here are, as the persons, and their condition: Two, *Mercie* for whom he will, and they are sheepe; *Hardening* for whom he will, and these are Goats. Let us first put them on the right hand, and we shall finde a *Venite Benedicti*, *Come yee blessed*, here is mercie for you; After, these on the left hand, and we shall meet with an *Ite maledicti*, *Goe yee cursed*, here is hardening for you: Both which, when we have in a carefull separation orderly distinguished, we shall make here the will of the Almighty as free from injustice, as there his censure, *He will have mercie on whom he will, &c.*

Jacob and Esau.

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PART. I.

He will.

THat the will of God is the principall efficient cause of all those workes which he doth externally from himselfe, so that there is no superiour or precedent cause moving and impelling it, shines to us no lesse from the eternitie of his will, than the omnipotency; for with that double attribute *Augustine* doth invest it in his 2. booke *contra Manicheos*, cap. 2. And seeing there is nothing before his will, as being eternall; nothing greater, as being omnipotent; we inferre with that learned Father, that *Neque extra, vel ultra illam causa inquirenda*; There is no cause either without, or beyond it, that being the source and fountaine of all causes, as by a more particular survey of Gods workes we shall discusse hereafter. For illustration. In his eternall decree, why are some marked out as inheritours of his Sion? others againe expelled, and banished these blessed Territories? they as vessels of mercy, for the manifestation of his goodnesse; these of furie, for the promulgation of his justice? Doubtlesse the will, and the *bene-placitum* of the Almighty as the primary and immediate cause, whereof if there be any more subordinate, they have all alliance and dependancy on it, *Tanquam à principali intentione primi agentis*; Like inferior Orbes which have their influence and motion from a higher mover. I need not travaile far either for prooffe or instance; our Chapter is bountifull in both. What was the cause that God did chuse *Jacob* and reject *Esau*? The mediate and secondary cause, was, because he loved *Jacob*, and not *Esau*. But why is his love incommunicable, and as it seemes in a partiall reservation, peculiar to that more than this? I know not a more plausible and higher motive than his will. *Insistendum ergò in particular,*

H 2

cular, *cujus vult, & quem vult*. Our enquire here must be cautelous, and slow of foot, lest wee run violently into error. Here is a *cujus vult* onely for him that hee hath mercy on, and but a *quem vult* for him he hardens; *ultra quas procedere non licet*, saith Calvin. Here is the utmost Verge and Pillar where reason durst to coast; what is beyond is either unknowne, or dangerous; how ever some vain-glorious braues (ambitious of mysterious and abstruse knowledge) have inscribed here their *Multum pertransibunt, & augetur scientia*. But in so sticke and dangerous a torrent, how are they o'rewhelmed at last? and whilst they so ventrously climbe this steeper turret, throwne desperately into heresie? For mine owne part, I have ever thought curiositie in divine affaires but a quaint distraction, rather applauding an humble (yet faithfull) ignorance, than a proud and temerarious knowledge. And had some of the Fathers beene shot-free of this curious insolence, they needed not have retreated from former Tenents, & so much indeared posteritie, no lesse in the review than retraction of laborious errors: Amongst whom S. Augustine (though since entituled *Mallens Hereticorum*) shared not a little in the 83. of his Questions, and 68. Where expounding our place of the Apostle, would thus vindicate the Almighty from injustice; that God foresaw that in some, *Quo digni sunt justificatione*; that in others, *Quo digni sunt obtusione*; so making Gods will to depend on a foreseene merit. A position that doth not onely repugne the discipline of holy story, but thwarts the maine tide and current of orthodox antiquitie, as in a fuller discourse we shall display anon: and therefore in his 7. Booke *de Predestinatione Sanctorum*, cap. 4. he doth chastise his former tenents with a *Deus non elegit opera, sed fidem in prescientia*; That God did not elect Jacob for foreseene workes, but saith. But because in faith there is as well a merit, as in workes, he once more rectifies his opinion in the first of his Retractions,

stations, and 23, where he doth peach his sometimes ignorance, and ingeniously declares himselfe, that — *Nondum diligentius quesivit, nec invenit mysteria*, he had not yet thoroughly sifted that of the Apostle, *Rom. 11. 5.* That there was a remnant according to the election of grace, which, if it did flow from a foreseene merit, was rather restored than given, and therefore (at last) he informes his owne judgement, and his Readers thus; *Datur quidem fidei, sed data est etiam prius ut esset fidelis*; Grace is given to the faithfull, but it is first given that he should be faithfull. Hence *Lumbard* in his 1. booke, 41. distinction, pathetically, *Elegit quos voluit Deus gratuit à misericordia, non quia fideles futuri erant, sed ut essent, nec quià crediderant, sed ut fierent credentes.* God out of the prerogative of his will, and bounty of his goodnesse, hath chosen whom he pleased, not because they were faithfull, but because they should be, and not of themselves beleeving, but made so. And therefore, that *Ut sim fidelis*, *1 Cor. 7. 25.* beares a remarkable emphasis; *I have obtained mercie that I might be faithfull*, not that I was. Here the *Pelagian* startles, and lately backt with a troope of *Arminians*, takes head against this truth, fancying and dreaming of certaine causes without God, which are not subsisting in God himselfe, but externally moving the will of God to dispose and determine of severall events, laying this as an unshaken principle, *Fidem esse conditionem in objecto eligibili ante electionem*; That faith and obedience (foreseene of God in the Elect) was the necessary condition and cause of their election. I intend not here a pitcht field against the upstart *Sectarie*, for I shall meet him anon in a single combat: my purpose now is to be but as a scout, or spy, which discovers the weaknesse of his adversary, nor stands to encounter. And indeed both the time and place suggest me rather to resolve, than debate; and convince, than dispute an error. That faith then, or any præexisting merit in the person to be elected, was

the cause of his election, is neither warrantable by reason nor primitive Authoritie. For God could not foresee in the elect any faith at all, but that which in after times he was to crowne them with, and therefore not considerable as any precedent cause of election, but as the effect and fruit, and consequent thereof.

Synod Dort.

The primary and chiefe motive then is that *evangelia*, *Ephes. 1. 5.* the good pleasure of Gods will, which, prompted of it selfe, without any reference to præexisting faith, obedience, merit, as the qualitie, cause, or condition of it, hath powred grace on this man more than that; *Non solum in Christo, sed per Christum.* And therefore (as that late venerable Synode hath awarded it) *Non ex illis conditionibus facta est, sed ad illas;* That election was not fram'd of these conditions, but to them, as to their effect and issue. And if we commerce a little with passages of holy story, we shall finde that our election points rather to the free will of God in his eternall counsell, than to any goodnesse in us which God foresaw: so *Acts 13. 48.* where we reade of the Gentiles, that many *beleeved* because they were *ordained* to eternall life, and not therefore *ordained* because they formerly *beleeved*. And if wee will not suffer our minds to be transported either with scruple or noveltie, the Text is open, *Ephes. 1. 4.* *He hath chosen us before the foundations of the world were laid, that wee might be holy, not that we were.* And in this very Chapter, verse 23. The vessels of mercy are first said to be prepared to mercy, then *call'd*: and therefore Saint *Austin* in his 86. Tract hereupon, out of a holy indignation, doth check the insolence of those, *Qui prescientiam Dei defendunt contra gratiam Dei;* Which in matters of salvation, obscure and extenuate the grace of God with the foreknowledge of God: for if God did therefore chuse us, because he did know, and foresee that wee would be good, he did not chuse us to make us good, but wee rather chose him, in purposing to be good, which if it

Jacob and Esau.

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it did carrie any shew either of probabilitie, or truth, wee might question our Apostle, who in his 8. here, and 29. no lesse perswades than proves, that those which God foreknew hee did predestinate to be conform'd to the image of his sonne, and therefore God did not chuse us, because before election there was a conformitie in us, but because from all eternitie he did elect us, in time he made us conform'd to the image of his Sonne. Whereupon Saint *Augustine* in his fifth booke *contra Julianum*, 3. Chapt. thus: *Nullum elegit dignum, sed eligendo effecit dignum*. God in the choice of his Elect, found none worthy, but in the chusing made them worthy. Moreover, our election, which is of grace (as I yonder proved) could not stand if workes and merits went before it. *Hec quippe non invenit merita, sed facit*; Grace doth not finde workes in us, but fashions them, according to that of the Apostle, *2 Thes. 2. 13.* God bath from the beginning chosen you through sanctification of the spirit, and not of workes. Nay, some here so much abolish and wipe off all claime of merit, that they admit not Christ as the meritorious cause of our election. Indeed, say they, the Scripture is thus farre our Schoole-master, That we are justified by the blood of Christ, and reconciled to God by the death of his Sonne: but where are we informed that wee are elected through his blood, or predestinated by his death? Indeed, in the 3. of *John* 16. wee finde a—*sic Deus dilexit*, — God so loved the world that he gave his Sonne. So that, not because Christ died for us, God loved, and chose us, but because God loved and chose us, therefore Christ died for us. For so *Rom.* 5. 8. God setteth out his love towards us, that whilst we were yet sinners, Christ died for us. In matters therefore of election, wee acknowledge not a cause more classicke than the *Cujus vult* here specified, Hee will have mercie on whom hee will. In so much, that in the parable of the householder, *Matth. 20.* I finde but a *sic volo*, as a sufficient

Synod Dort.

ent and just cause of his designs. I will give to this last as much as to thee; and yet this Will so clothed with a divine justice, that God is not said to will a thing to be done, because it is good, but rather to make it good, because God would have it to be done. For prooffe whereof, a sweet singer of our Israel instances in those wonderfull passages of creation, where 'tis first said that *Deus creavit*, God created all things, & the *Valde bonum* comes aloofe, he saw that they were all good, and the morall portends but this, That every thing is therefore good, because it was created, and not therefore created because it was good; which doth wash, and purge the will of the Almighty from any staine, or tincture of injustice; for though that be the chiefe mover and director of all his projects, as the prime and peremptory cause, doing this, because he will, yet we finde not onely *sanctitatem in operibus*, but *justitiam in viis*. The Lord is righteous in all his wayes, and holy in all his works. Hereupon that great treasurer of Learning and Religion, Zanchius in his 3. booke de *Natura Dei*, and 4. Chapter, divides betweene the cause of Gods will, and the reason of his will: That though there be no superiour cause of it, yet there is a just reason, and a right end and purpose in it. Hence S. Hierome, *Deus nihil fecit quis vult, sed quia est ratio sic fieri*; God doth nothing because he will, but because there is a reason of so doing, in regard whereof it is not simply called *Θελωμα*, the will of God, but *ισχυρα*, the good will of God, *Ephe. 1. 11*. So that in his sacred resolutions and designements, though wee meet (sometimes) with passages, wound up in darkened terrour, the cause whereof we may admire, not scan; yet the drift and maine ends of the Almighty have beene so backt with strength of a just reason, that we may rather magnifie his goodnesse than tax his power; and applaud the calmnesse of an indulgent mercie, than repine at the lashes of an incensed justice. Equitie and goodnesse are children of one burden, both the

Most Clean, &c.

Jacob and Esau.

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the lawfull issue of his will, which through foule mouth^s of libertines have strangely bastardized, making that the throne of tyranny, which is the rule of justice, yet let them know that of *Augustine* to his *Sixtus*; *Injustum esse non potest, quod placuit Justo*. To be God, and to be unjust, is to bee God and not God. So faire a goodnesse was never capable of so foule a contradiction, and therefore (as the same Father prosecutes) *Iniquitatem damnare novit, non facere*: God knows how to judge, not to commit a crime, and to dispose, not mould it, and is often the father of the punishment, not the fact. Hence 'tis, that the dimnesse of humane apprehension conceives that (oftentimes) a delinquency in God, which is the monster of our own frailty; making God not onely to foreknow, but predestinate an evill, when the evill is both by growth, and conception ours, and if ought favour of goodnesse in us, Gods, not ours, yet ours too, as derivative from God, who is no lesse the Patron of all goodnesse, than the Creatour; and 'tis as truly impossible for him to commit evill, as 'twas truly miraculous to make all that hee had made good. And therefore *Tertullian*, in his first booke *de Trinitate*, makes it a *Non potest fieri*, a matter beyond the list and reach of possibilitie, that he should be *Artifex mali operis*, the promoter and enginer of a depraved act, who challengeth to himselfe the title no lesse of an unblemished Father, than of a Judge. Our thoughts then should not carry too lofty a faile, but take heed how they cut the narrow straights, and passages of his will. A busie prying into this Arke of secrets, as 'tis accompanied with a tall blowne insolence, so with danger; Humilitie (here) is the first staire to safetie; and a modest knowledge stands constantly wondering, whilst the prond apprehension staggers, and tumbles too. Here's a Sea unnavigable, and a gulse so scorning fathom, that our Apostle himselfe was driven to his *ὡς ὅτι*, *O depth*, and in a rapture, more of astonishment, than contemplation, he stile it, *incommensurabile*.

et *arbitrii*, voluntatis sue mysterium, or (as Beza translates it) *Sacramentum*, the Sacrament, and myſterie of his will, being ſo full of unknowne turnings, and Meanders, than if a naked reaſon hold the clue, wee are rather involved, than guided in ſo ſtrange a Labyrinth.

To enquire then the cauſe of Gods will, were an Act of *Limacie*, not of *Judgement*; for every efficient cauſe is greater than the effect, now there's nothing greater than the will of God, and therefore no cauſe thereof. For if there were, there ſhould ſomething præoccupate that will, which to conceive were ſinfull, to beleewe blaſphemous. If any then (ſuggeſted by a vaine-glorious enquiry) ſhould aſke why God did elect this man, and not that? we have not only to reſolve, but to foreſtall ſo beaten an objection: Becauſe hee would. But why would God doe it? Here's a queſtion as guilty of reprooſe, as the author, who ſeekes a cauſe of that, beyond, or without which there is no cauſe found, where the apprehenſion wheelles, and reaſon runs giddy in a doubtfull gire: *Compelſcat ſe ergo humans temeritas, & id quod non eſt non querat, ne id quod eſt non inueniat.* Here a ſcrupulous and humane raſhneſſe ſhould bee huſht, and not ſearch for that which is not, leſt it finde not that which is. For as the ſame Father, in his 105. *Epist.* *Cur illum potius, quam illum, liberet, aut non, ſcrutetur (qui poteſt) iudiciorum eius tam magnum profundum, ſed erueſt præcipitum.* Let him that can, deſcry the wonders of the Lord in this great deep, but let him take heed he ſinke not; and in his answer to the ſecond queſtion of *Simplician*: *Quare huic ita, & huic non ita, homo tu quis es qui reſpondes Deo? & cur iſti ſic, illi aliter? Abſit ut dicamus Iudicium huic eſſe, ſed ſiguli.* Why God doth to this man ſo, and to that not ſo, who dare expoſtulate? and why to this man, thus, to that otherwiſe? farre be it, that we ſhould thinke it in the judgement of the clay, but of the Potter. Downe then with this aſpiring thought, this ambitious deſire of hid-

den

Auguſt.

Jacob and Esau.

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den knowledge, and make not curiositie the pick-lock of divine secrets; know that such mysteries are doubly barred up in the coffers of the Almighty, which thou maist strive to violate, not open. And therefore if thou wilt needs trespasse upon deity, dig not in its bosome; a more humble adventure sures better with the condition of a worne, scarce a man, or if so, exposed to frailtie.

'Tis a fit taske and employment for mortalitie, to contemplate Gods workes, not sift his mysteries, and admire his goodnesse, nor blurre his justice; And it hath beene ever the practice of primitive discipline, rather to defend a disparaged equitie, than to question it, for so that reverence Father (who ever mixt his learning with a devout awe) in his 3. booke, cont. *Julianum*, and 18. chapter, *Bonus est Deus, justus est Deus, potest aliquos sine bonis meritis liberare, quia bonus est, non potest quumquam sine malis damnare, quia justus est.* God is equally good and just, he can save some without reference to desert, because he is good, he cannot damne any man without a due demerit, because hee is just: Nay had God delivered all mankind into the jawes of destruction, wee could not touch him with injustice, but rather admire so darke and investigable an equitie, which wee may illustrate by worldly passages, and humane contracts. If I were bankrupt of instance, S. *Augustine* could relieve mee. A great man (saith hee) lends two summes of money, to two severall men, who can tax him of obduratenesse, or injustice, if at time of repayment he forgive this man his debt, and require satisfaction of that? for this lies not in the will and disposall of the debtor, but of the creditor. So stands the case betweene frailty and omnipotencie. All men (which through *Adam* become tributaries to sinne and death) are one masse of corruption, subject to the stroke of divine justice, which, whether it be required or given, there is no iniquitie in God, but of whom required, and to whom given, 'tis in such debtors insolence to judge, lest

lest God returne their saucinesse with a. — *Non licet mihi quod volo facere* & as the householder did the murmuring labourers in his vineyard. Is thine eye evill, because I am good? And indeed I display not a higher cause of election and reprobation than divine goodnesse, which that learned Schoole-man, *Part. 1. quest. 23. art. 5.* doth not onely illustrate, but prove no lesse by similitude than argument. For God (saith hee) made all things for his goodnesse sake, that in things by him made, his goodnesse might appeare, but because that goodnesse is in it selfe, one, and simple; and things created cannot attaine to so divine a perfection, it was necessary that that goodnesse should be diversly represented in those things, and hence 'tis that to the complement and full glorie of the universe, there is in them a diversitie of degrees required, of which some possesse a lower, and some a higher roome; and that such a multiformitie may bee preserved in nature, God permits some evils to bee done, lest much good should bee anticipated: — *Voluit itaque Deus in hominibus, quantum ad aliquos, quos predestinet, suam representare bonitatem, per modum misericordiae parcendo illis, quantum vero ad alios, quos reprobet, suam ostendi bonitatem per modum justitiae, puniendo eos.* God in those hee elects, would shew his goodnesse by way of mercy in sparing these, in others he reprobates, his goodnesse too, by way of justice in punishing them. And therefore our Apostle here not onely magnifies the riches of his glorie upon vessels of mercy, *vers. 23.* but his long patience too, to vessels of wrath, *vers. 22.* So that in his house there are not onely those of gold and silver, but of wood and earth too; and some to honour, some to dishonour, *2 Tim. 2. 20.* Of which if any mutinous or saucy ignorance desires a reason beyond Gods will, I have no answer but that of Augustine, in his 22. Sermon, *de verb. Apost. Tu ratiocinare, ego mirari, tu disputa, ego credam & altitudinem video, ad profundum non pervenio*; Dispute and reason hee that durst, while

while my thought and beleefe stand at a bay, and wonder; I see there is a height, but cannot reach it, and know this gulfe, nor fathome it. For as in things naturall (it is *Aquinas* similitude) when all the first matter is uniforme, why one part of it should bee under the forme of fire, another under the forme of earth, there may be a reason assigned, that there might be a diversitie of *species* in things naturall: but why this part of matter should bee rather under the forme of fire, and that under the forme of earth, depends onely on the simplicitie of Gods will; and as it hangs too on the wil of the Architect, that this stone should be rather in this part of the wall, and that in another, although reason and art require that other stones should be in one part of the Edifice, & others in another. Neither is there for this iniquitie in God, that hee doth not proportion his gifts in a strict equalitie, for it were against the reason and truth of justice, if the effect of Predestination should bee of debt, and not of grace; for in those things which are of an unrestrained freedom, every man (out of the jurisdiction of his owne will) may give to whom hee will, more or lesse, without the least disparagement of justice: And therefore to those recoiling dispositions, which matter at a free bounty heaped on others, without reference to desert, I will usurp that of the Parable, *Tolle quadratum est, & vade*. And yet notwithstanding though the will of God bee the independent prime cause of all things, so that beyond it there is no other cause, and without it there is no reason of Gods actions, yet it is not the sole and particular cause, for there are many secondary concurring with the first, by the mediation whereof, the will of God brings his intendments to an issue. As in matters of our salvation the will and working of man shakes hands with that of God, for though without him we finde a *Nil posse fieri facere*, Joh. 15. 5. Yee can doe nothing; yet assisted by his will, and the powerfull and effectuall operations of his grace, our will co-

Lumb. lib. 1.
dist. 42.

operates with God. Else how could David pray to him to be his helper, unlesse he himselfe did endeavour something? or how could God command us to doe his will, except the will of man did worke in the performance of it? It is true (saith S. Augustine) we finde a *Dens operatur omnia in omnibus*, but wee no where finde a *Dens creditur omnia in omnibus*. *Nostrium itaque est credere, & velle, illius autem dare creditibus, & volentibus facultatem operandi*. To will, and to beleeeve is ours, but to give the faculty of operation to them that will and beleeeve, is Gods. I have laboured more than they all, yet not I, but the grace of God with mee, 1 Cor. 15. 10. Why God therefore doth save some men, there is more to bee alleaged than this, God would have them to be saved; for if this laurell doe beautifie our triumph wee must encounter, hee that will have this Crowne must tug for it, and this prize, must wrestle, *Qui creavit te sine te, non salvat te sine te*: Hee that hath created thee without thy selfe, will not save thee without thy selfe. And therefore those whom God from all eternitie hath destined to salvation, hee hath in a like privilege destined to the meanes. But why those meanes, not communicable to all, many a busie endeavour hath struggled for a reason, not compact it. Out of more than a double Jurie of Interpreters, which I have (not with a little distraction) observed, waving here in doubtfull opinion, Hugo de Sancto Victore gives thus his verdict. Gods grace is indifferently exhibited to all men, to the elect and reprobate, but all doe not equally lay hold on it. Some no lesse neglect, than repulse Gods grace, and when its comfortable beames shall shine upon them, they shut their eyes against it, and will not behold it, and God in justice with-drawes his grace from these men, because they with-draw themselves from his grace. *Est enim in gratia quemadmodum in solis radio* (saith he) There is a proportion betwixt the raies of the Sunne, and the eye, and betwixt the soule of man, and the

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the grace of God. The eye is ordained by nature to be the organ of the sight, and yet the eye cannot see except the Sunne enlighten it; neither can the Sunne make any thing else see but the eye in man, for it may shine upon our hand or foot, neverthelesse the hand or foot shall see nothing: so the soule hath a possibilitie to merit by her naturall abilitie, but that possibilitie shall bee vaine and fruitlesse, unlesse it be quickned by the powerfull operation of Gods grace, which grace, if it shall once actuate it, then the soule will bee able to attaine to that double life of grace here, of glory hereafter. *Unde totum est ex gratia, sic tamen ut non excludatur meritum.* Whence hee would have all to hang on grace, yet so that we exclude not merit. But this inference is many stories above my reach, and in the greenesse of my judgement, there is little truth in the consequence, and palpable contradiction in the consequent. For how can the merits of man challenge any thing, if all flow from the grace of God? Yes (saith *Hugo*) even as a weak childe which cannot yet goe alone, should be led by the Nurse, a man cannot say that the childe goeth of himselfe, but by the assistance of the Nurse; and yet the Nurse could not make the childe goe, unlesse he were naturally inclinde to that motion: so the soule of man is said to merit by the aid of grace, and by her owne naturall inbred abilitie, but all the glorie of the merit must be ascribed to God, because the soule can doe nothing without the support and grace of God. Whence I can gather no truth but this, that in *solo homine sit potentia logica ad salutem*. That a man only may be saved without apparant contradiction; no unreasonabie creature is capable of that everlasting blessednesse and beatificall vision; and the soule of a beast is no more able to see God, than a senselesse stocke to behold a visible object. For man onely hath a passive power to salvation, and man before his conversion hath a passive power onely. And therefore the similies afore proposed, if they be referred

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referred to the soule before the conversion, are false, and beare no proportion, for then the soule is starke blinde, and dead in trespasses, and cannot looke on the grace offered, or move one jot in the course of Christianity: But after the conversion when God speaks *Ephraim* to the soule, bee opened, when the understanding is illuminated, and scales of error once drop from the eyes, then it may hold some correspondence with truth. As therefore in matters of our conversion, so of election too, all hangs on Grace, and this grace in a holy reservation limited to a narrow Tribe, for the *euangelium* here insinuates no more, and *Hee will have mercie on whom hee will*, sounds in a direct equivalence with this, *Hee will have mercie onely on some*; of which some there is a definite and set number, incapable of augmentation, or diminution, how ever those new sprung Sectaries, out of a turbulent braine and thirst of cavillation, blaspheme the eternitie of Gods decree, making our election mutable, incompleat, conditionate, subject to change and revocation, and what other stranger birth and prodigie of opinion, which I conceive not without a holy impatience and indignation. And whereas our Fathers of old have maintained, even to the sword and faggot, the decree of election to bee no lesse eternall than irrevocable, these would faine lull our beleefe with innovation of upstart discipline, altering no lesse the number than the condition of the elect into the state of reprobate, and of the reprobate into the elect. And (as the Devill did to Christ) they urge Text and Reason for it. For God (say they) can not give grace to whom he doth give grace, which if hee should doe, an elect may be damned; and hee can give grace to him he doth not give grace to, which if he doe, a reprobate may bee saved, and so a reprobate may become an elect, and an elect a reprobate. Thus they shoot by an indirect aime, and faile by a wrong Compassse, for wee enquire not here of Gods power, but of his will, nor what hee

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he can doe, but what he hath resolved to doe. Againe, it seemes no consequence, God can save or damne a man, therefore this man can bee saved or damned, *Non enim posse Dei sequitur posse nostrum*, Gods power stands not in relation to ours; as if God would otherwise redeeme mankind than by the death of his Sonne. (As there was another meanes possible (saith *Austin*) but not more convenient.) That therefore mankind could otherwise be redeemed; and if God had this in his power, that it should be therefore in mans too? Could not God (if he would) have saved *Judas*? doth it therefore follow that *Judas* could bee saved? No, for though this bee too ragged and stonie for a popular capacitie to digge thorow; yet if wee looke backe a little into the mysteries of Gods decree, wee shall finde that which will no lesse releeve our understanding, than remove our scruple; where things from everlasting have such a doome, which is not malleable either by change or revocation, For the Lord of hosts hath determined, and who can disannull it? and his hand is stretched out, and who can turne it away? *Isay* 14. 27. Seeing then that election is from eternitie, and that not obnoxious to mutability or corruption, we neither curtaile the elect of their primative glorie, nor of their number. Which though they be a little flocke, (in respect of that herd and large drove of the damned) yet in those sacred Volumes of Gods diviner Oracles, wee finde them numberlesse. So *Apoc.* 7. 9. *These things I beheld, and loe, a great multitude which none could number of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lambe, cloathed with long white robes, and palmes in their hands.* Whence those Factors for the Romish See, would hew out a way to universall grace; making our election generall, manifold, indefinite, and would have Christs death no lesse meritorious, than propitiatorie for the finnes of the whole world. A quere long since on foot betweene *Augustine*

K

and

*Hugo de Sancto
Victore in cap. 9.
ad Rom.*

Bycenham, H.

and Pelagius, and since in a fiery skirmish betwene the Calvinist and the Lutheran, out of whose mud and corruption there hath been lately bred the Arminian, a Sect as poysonous as subtile, and will no lesse allure than betray a flexible and yeelding judgement. For our owne safetie then, and the easier oppugning of so dangerous a suggestion, let us examine a little of the extent and bounds of this grace, which Divines cut into these three squadrons, in *Gratiam Predestinationis, Vocationis, & Justificationis*. *Gratia Predestinationis*, is that of eternitie, the wombe and Nurserie of all graces, whereby God loved his elect, *ὡς ἡ ἐκλογή*. *Gratia Vocationis*, a secondary grace, by which God calls us, and by calling prescribes the meanes of our salvation. And this grace hath a double prospect; Either to that which is externall, in *libro Scripturae*, or *creature*, where God did manifest himselfe as well by what he had made, as by what he had written; or to that which is internall, of illumination, or renovation, of that in the intellect only, which a reprobate may lay claime to, of this in the heart, which by a holy reservation and incommunicableness is peculiar to the elect. *Gratia Justificationis*, which is not a grace inherent, but bestowed, and stands as a direct Antipode to humane merit. Yet not that *χάρισμα* which the Schooles christen with a *gratia gratis data*, any gift which God out of his free bountie hath bestowed upon us beyond our desert, as Prudence, Temperance, and the like; for in these the heathen had their share, whose singular endowments have made posteritie both an admirer, and a debter; but *χάρις*, *Gratia gratum faciens*, a gift perfect, and sanctified, which doth so qualifie the receiver, that hee is not onely acceptable, but glorious in the eyes of the bestower, as Faith, Hope, and the third Sister Charity, which no lesse reconcile than justifie us before God.

We conclude then, that the externall grace which the creature affordeth us, is not limited to a private number, but

but to all; yet we deny the power and verue of saluati-
on in it. We allow a sufficiencie of redargution for con-
uicting the heathen, who when they knew God, wor-
shipped him not as God, and therefore are both desperate
and inexcusable. Moreover the grace which the Scrip-
ture affordeth us, as it is not universall, so not of absolute
sufficiency for salvation, but onely in *genere medicorum
externorum*, (as the Schooles speake) because it doth pre-
scribe us the meanes how wee may bee saved, but it doth
not apply the meanes that wee are saved. Againe, that
grace of Illumination is more peculiarly confined, and if
by the beames of that glorious Sunne which enlightneth
every man that comes into the world, wee attaine to the
knowledge of the Scripture, yet the bare knowledge
doth not save us, but the application. But the grace of
regeneration is not onely a sufficient, but an effectuall
grace, and as 'tis more powerfull, so 'tis more restrained;
they onely partake of this blessednes, whom God hath no
lesse enlightned, than sanctified; and pointed out, than
sealed, men invested in white robes of sinceritie, whose
delinquencies, though sometimes of a deepe tincture, are
now both dispensed with, and obliterated, not because they
were not sinfull, but because, not imputed: so involu-
crous, and hidden are Gods eternall projects, that in
those he relinquisbeth, or saves, his reason, is his will;
yet that as farre discoasted from tyranny, as injustice. The
Quare we may contemplate, not scan, lest our misprision
grow equall with our wonder. And here in a double
ambush dangerously lurke the Romanist and the Armi-
nian, men equally swolne with rancor of malice, and po-
sition: and with no lesse violence of reason, than impor-
tunitie, presse the verue of Christs death for the whole
world. Alas! wee combat not of the price and worth of
Christs death, but acknowledge, That an able rancome
of a thousand worlds; but the ground of our duell tends
to this, whether Christ dying proposed to himselfe the

salvation of the whole world. We distinguish then—*in* ter *autem* Christi, & *gratiam Christi*; The merits of Christ, and the gracious application of those merits. His merits are able to allay the fury of his incensed Father, and reconcile unto him the very reprobates: but the application of those merits are restrained to the Elect, for they only are capable of so great a blessednes. For prooffe whereof we have not only that venerable Bench and Counsell of Fathers and School-men, but also a higher court of Parliament to appeale unto, the Registers & pen-men of sacred Chronicles, Evangelists, and Apostles, which punctually insinuate Christs death only for his own, for his Church, for his brethren, for those whose head hee was, laying downe his life for some, and shedding his blood for some, for his sheep, his little flock, his peculiar Priesthood, his tabernacle, body, spouse, his Canaan, Sion, Jerusalem, his Ambassadors, Saints, Angels, in a word, this *Cujus vult*, The Elect. I'll not beat your eares with a voluminous citation of text and Fathers, I'll draw only one shaft out of this holy quiver, and direct it to the Romane Adversary, which if he shall repell or put by, I'll proclaime hereafter a perpetuall trace. The main and chiefe cause that impeld Christ to die, was his love, *John 15*. But Christ loved not all, but his own, *Eph. 5*. Therefore Christ died not for all, but for his owne. The Jesuit here retraicts, and we have none now left to encounter us but the Arminian; who (like a cunning Fencer) hath many a quaint flourish, and with a false blow sometimes staggers, not wounds his adversary. The part most indangered, is the cie of our Intellect, and judgement which hee thus dazles with a subtile nicery. That Christ hath obtained reconciliation for all, for *Saul* and *Judas*, but not as they were reprobates, but as they were sinners; for God (saith he) did equally intend, and desire the salvation of all, and the reason why they were not saved was their incredulity, and misapplying of this gracious reconciliation and attonement.

Thus

Moulie in his
Anatomy of
Arminianisme.

Thus they would betray weaknesse into the hands of error; and for a fairer glosse, and gilding of this their treachery, they distinguish—*inter Impetrationem, & applicationem*; Pretending that Christ did impetrate reconciliation for all, but the application of that leanes wholly to the elect. How crazy and ill tempered this Position is, wee'le declare briefly. First, wee deny that Christ by his death hath impetrated reconciliation for all, for *Saul* or *Judas*: Neither can our thought, much lesse our beleefe give way to so strange a Paradox, That remission of sinnes is obtained for those whose sinnes are not remitted; or that salvation was purchased for those whom God from all eternitie had decreed to condemne. Againe, we acknowledge Christs death sufficient for all, all beleevers, nay all, if they did beleeve. But that *Saul* or *Judas*, or the residue of that cursed Hierarchy should reap the benefit of his Passion, we utterly disclaime as erroneous and hereticall. For if Christ by his death hath reconciled *Judas*, how is't that *Judas* suffers for his sinnes? for we cannot without impeachment both of his mercy, and justice too, say that Christ suffered for *Judas* his sins, yet *Judas* is damned for those sinnes; and since Christ as hee is God, hath from everlasting destined *Judas* to damnation, how is't that the same Christ, as hee is man, and mediator betweene God and man, should reconcile *Judas*, whom from eternity he had reprobated? Againe, if Christ hath obtained reconciliation for all men, then none shall bee borne without the covenant of Christ, so that of the Apostle will be false: That, *By nature wee are all borne the children of wrath, Ephes. 2.* And can wee truly be called the children of wrath, if reconciliation bee obtained for all men without exception? And if all infants borne without the covenant are reconciled, *Cui non clementi crudelitate in cunis jugulavimus?* (saith the learned *Moulser*) why doe we not in a mercifull crueltie murder them in their cradles? for then their salvation were sealed,

Idem ibidem.

led; but if they survive, they are nourished in Paganisme, infidelitie, which are the beaten roads, and highwayes to destruction. And if we scan (saith he) the nicety of these words, the obtaining of reconciliation to bee applyed, and the application of reconciliation obtained, we shall finde it a meere curiositie to harrow and perplex the braine, and torture the understanding, since Christ hath never obtained that which hee hath not applyed, neither hath hee applyed that which hee hath not obtained. Yet these men either of a head-strong opinion, or learned madnesse, are so violent in the prosecution of their tenements, that no strength of answer will satisfie their objection, nor modestie of language suppress their clamour, but a foule mouthed *Forsterus* will bray out his wittie spleene with an——*Error & furor Zuinglianorum*. His reasons are as slender as they are many (the vertigoes and impostures of a giddie braine) fitter for silence, than rehearfall, and for scorne than confutation. Wee apply then; Is grace universally bountifull, and mercy openbreasted unto all? What meane then those Epithetes of outcast, cursed, damned, and that triple inscription of death, hell, and damnation? Are they either of policie, or truth? Are they things reall, or fancied onely to bugbeare and awe mortalitie? What would the Throne portend? Judge, adversary, Serjeant, prison, or those horrid tones of worrne, fire, brimstone, howling, gnashing? Is the Scripture the Anvill of untruth, or are these things no more than fained and imaginary? What will those flames of your threatned purgatorie prove at last, but the Chimæra and coinage of a phantasticke braine? And a 500. yeares indulgence, but the sharke and legerdemaine of your Lord God the Pope? Either your opinion is sandy, or your prison, both which must fleet with your holy Fathers honour, if the armes of mercy be expanded to all. Againe, are the merits of Christ applyable to all? Swear, where, drinke, prophane, blaspheme, and (if there be

be in that Alchalon, and cursed rolle, a sinne of a fairer growth) baffle the Almighty at his face. Thinkest thou that heaven was ever guiltie of such treason against her Sovereigne? or that it will ever entertaine a guest so exposed to the height of dissolutenesse and debauchment? No, thou must know that one day there will bee a dreadful summons, either at those particular accounts, at the houre of death, or at the generall audit of the last trump, when thou shalt meet with a new Acheldema and vale of Minnom, places no lesse of terror than of torment, the fiery dungeon, and the burning Tophet, where the furie of the great Judge reaks in a flood of brimstone, and his revenge boyles in a fiery torrent, limitelesse, and unquenchable. On the other side happily maist thou slumber, without howle, or skreek of conscience, thou wounded and dejected spirit; Thou whose glorious ornaments are but sackcloth and ashes, and thy choicest fare but the bread of sorrow and contrition. Know there is balme of Gilead for the broken-hearted sinner, and oyle of comfort for those which mourne in Sion. Behold how thy Saviour comes flying downe with the wings of his love, and sweepes away thy sinnes that they shall neither temporally shame thee, nor eternally condemne thee: Who shall wipe off all teares from your eyes, and lodge you in the bosome of old *Abraham*, where there is blisse unspeakable for ever. And thus I have shewed you the happiness of sheepe under the state of mercie; Time bids me now to reflect on the miserie of Goats, as they are under the condition of hardening.

PART.

PART. II.

He hardeneth.

WHat ? hee that is rich in goodnesse, and his mercies above all his workes ? he that mournes in secret for our offences, and vowes that he desireth not the death of a sinner, will hee harden ? How can this stand either with his promise, or mercy, or justice ? Gods unrevealed projects are full of wonder, which if our apprehension cannot dive to, our beleeves must sound. *Ocultae esse possunt, injustae non possunt*, fraught they may bee with fullen and darker riddles, never with injustice. Let us first then take a survey of Mans heart, and see to what miseries the hardnesse of it hath expos'd our irregular predecessors, and after trie whether we can make providence the mother of so deformed an issue. And here a while let us observe S. Bernard tutoring his *Eugenius*, *Cor durum*, a heart, which the softer temper of Gods working spirit leaves to mollifie, and its owne corrupt affections begins once to mould. Like that of *Nabal*, to bee all stone, becomes at last so canterized, *Ut semetipsum non exhorreat quid nec sentit*, that it is so farre from starting at its owne ugliness, that it is non-sensible of deformitie. And hence *Theodoret* defines it to be *pravam animi affectionem*, a corrupt and depraved affection of the minde, which if man once gives way to, hee is so screen'd both from Gods mercie and truth, that though it bee about him, and in the masterdome and dominion of his best sense, *Non cernit tamen, nec intelligit*, yet his eyes are as blinde intelligencers to beleeve, as his understanding. And against such, that sweet Singer of *Israel* breakes out into his passionate complaint, *Usque quò filii hominum, usque quò ?* O ye sonnes of men, how long will ye turne my honour into shame, how long ? and that of the Pro-
tomartyr

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to martyr Stephen, in his Oration to the refractory Jewes.
Dura cervix, O yee stiffe-necked, and uncircumcised of
heart and eares, yee doe alwayes resist the holy Ghost.
And indeed such hearts are but the Wardrobes and Ex-
chequers of future mischiefe, whose keyes are not in the
custodie of the Almighty, but thine owne bosome. For
so that great Doctor of the Gentiles, *Secundum impeni-*
tens cor tuum thesaurizat iram: According to the im-
penitencie of thine owne heart, thou treasurest up wrath
(to thy selfe) against the day of wrath. How then can
that eye which should bee fixed either on the tendernesse
or mercie of his Creator, glance so much on his inju-
stice, as to make that the Midwife of so foule a progenie?
Obduration was never the childe of goodnesse, neither
can a sinne of so base a descent lay claime to omnipoten-
cie. It stands not (I dare say) with Gods power, I am
sure, his will, to reconcile two enemies in such an extre-
mitie of opposition. Doe sweet water and puddle flow
immediatly from one and the selfe-same spring? light
and darknesse from the selfe-same Sunne? I know there
is a stiffe-necked and blinde-fold Tribe, which God hath
left, not made the storie of his vengeance; whose affe-
ctions are too dull and drousie in his service. Men crest-
fallen in devotion, whose hearts are so dead in their alle-
geance to him, that they seeme spiritlesse, having all the
powers and faculties of their soule benumbed, and their
conscience without pulse or motion. And of these the
Prophet, *Incrassatum est cor populi*, Their heart is as fat
as bawne. These sicke not to belch open defiance in the
face of the Almighty, and with those miscreants in Job,
are ready to expostulate with eternitie, *Quis est omni-*
potens ut serviemus ei? Who is the Lord that wee should serve
him? Such have foreheads of brasse, which no shame can
bore thorow: and (as the Prophet spake of Jude) a face
of unrepentance which refuseth modestie. But Saint Gregorie
in his 10. Homily upon Ezechiel, hath proclaimed their
doome.

doome. *Frontem cordis in impudentiam aperit culpa frequens, ut quo crebrius committitur, eo minus de illa committentis animus verecundetur* : Frequencie of sinning doth flesh us in immodestie, assiduitie, in impudence. Offences that are customarie are not easie of dimission, and if thou once enterraine them as thy followers, they will quickly intrude as thy companions. Sinnes that are fed with delight, with use, are as dangerous as those of Appetite : which oftentimes prove no lesse inseparable, than hereditary ; to doe well is as impossible to these, as not to doe ill ; So can assiduitie make a sinne both delightful, and naturall. *Can the Æthiop change his skinn, and the Leopard his spots ? then may yee also doe well which are accustomed to doe evill.* That sinne then is irrazable which is so steeled with custome, and may undergoe the censure of that sometime Citie of God ; *Insanabilis est dolor tuus* : Thy sinne is written with a pen of iron, and with a claw of a Diamond is engraven on the table of thy heart. How then can wee without sacrilege, and robbing of divine honour, make God the Father of so foule and unwashed a crime ? Obduration is the issue of thine owne transgression. *Perditio tua ex te, o Israel* : If destruction dog thee, thanke thy corrupt affections, not blame thy Maker, for he doth but leave thee, and they harden. To lay then (with some depraved libertines) the weight and burden of our sinnes on the shoulder of Predestination, and make that the wombe of those foule enormities, may well passe for an infirmities, not for excuse, and indeed thus to shuffle with divine goodnesse, is no lesse fearfull, than blasphemous. For, though God from eternitie knew how to reward every man, either by grace, or punishment, — *Nemini tamen aut necessitatem, aut voluntatem intulit delinquendi*, yet he never enjoyned any man either a necessitie, or a will to sinne. If any then fall off from goodnesse, hee is hurried no lesse with the violence of his owne perswasion than concupiscence ; and

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in those desperate affaires, Gods will is neither an intermedler, nor compartner, *Cujus ope scimus multos, ne laborerentur, retentos, multos, ut laborerentur, impulsos* (saith Augustine.) By whose hand of providence wee know many to be supported that they might not fall, none impelled that they should. And in his answer to that 14. Article falsely supposed to be his, *Fieri non potest, ut per quem à peccatis surgitur, per eum ad peccata decidatur*: for one and the selfe-same goodnesse, to bee the life and death of the selfe-same sinne, is so much beyond improbabilitie, that it is impossible. If any then goe onward in the true rode of divine graces, no doubt but the finger of the Almighty points out his way to happinesse; but if he wander in the by-paths of a vicious and depraved dissolutenesse, his owne corrupt affections beckens him to ruine. To love then his children, and neglect his enemies, doth neither impair Gods mercy, nor impeach his justice. But why God should love this as his childe, neglect that as his enemy, *Nec possibile est comprehendere, nec licitum investigare*——, is beyond all lawfulnessse of enquiry, all ken of apprehension. Let this then satisfie our desire of knowledge, *Et ab illis esse, quod statuit, & non esse ab illis, quod ruinatur*: That his providence is the staffe and crutch on which wee so leane that wee yet stand; our corrupt affections, the brused and broken reed on which, if wee doe leane, wee fall. If any stagger at those unfathomed mysteries, and his reason and apprehension bee stricke dead at the contemplation of Gods eternall, but hidden projects, let him season a little his amazement with adoration, and at last solace his distempered thoughts with that of Gregorie, *Qui in factis Dei, &c.* In the abstruse and darker mysteries of God, he that sees not a reason, if he sees his owne infirmitie, he sees a sufficient reason why he should nor see. Me thinks this should cloy the appetite of a greedy inquisition, and satisfie the distrust of any, but of too querulous a disposition, which, with the

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eie of curiosity prying too nicely into the closet of Gods
 secrets, are no lesse dazled than blinded; if not with
 profanation, heresie. Divine secrets should rather trans-
 port us with wonder, than prompt us to inquirie, and
 bring us on our knees to acknowledge the infinitenesse
 both of Gods power and will, than ransacke the bo-
 some of the Almighty, for the revealing of his intents.
 Is it not blessednesse enough that God hath made thee
 his Steward, though not his Secretarie? Will no Man-
 sion in heaven content thee, but that which is the throne
 and chaire for omnipotency to sit on? No treasure, but
 that which is the Cabinet and store-house of his owne se-
 crets? Worme, and no man, take heed how thou strug-
 glest with thy Maker; expostulation with God imports
 no lesse peremptorinesse, than danger; and if Angels
 fell for pride of emulation, where wilt thou tumble for
 this pride of inquirie? As in matters therefore of unusu-
 all doubt, where truth hath no verdict, probabilitie findes
 audience; So in those obstruse and narrow passages of
 his will, where reason cannot informe thee, beleefe is thy
 best intelligencer, and if that want a tongue, make this
 thy interpreter; so thou maist evade with lesse distrust, I
 am sure, with more safetie.

And at last when thou hast scand all, what either scru-
 ple or inquisition can prompt thee to, in a dejected hu-
 miliation, thou must cry out with that Jewish penitent;
Eord Theleue, helpe thou my unbeliefe. Yea, but how shall
 wee here cleare God from this aspersiō, when the A-
 postle is the Herauld to his guilt? *Whom he will bee har-
 den:* *Induratus* is an active, and doth alwayes presuppose
 a passive; And if there be a subject that must suffer, there
 must be a hand too that must inflict. How then can wee
 quit the Almighty of the suspition either of tyrannie
 or injustice, since hee is said to send on some *the spirit of
 error*, 2 Thess. 2. and that great trumpet of Gods displea-
 sure, Esay in his 63. brings in the Jewes, no lesse mut-
 tering.

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tering than expostulating with God, *Quare errare nos fecisti Domine?* Lord, why hast thou made us to erre from thy wayes, and hardened our hearts from thy feare? These instances (at the first survey,) beare terror in their looks, and like sophisticated lights in a darke roome, make things seeme more ugly than they are; and are but false bills, preferred against a spotlesse innocent, which, without search, may convince of publike crime, but narrowly scand, absolve him, no lesse from the act, than the thought of guilt. How God therefore in this is liable to censure and misprision, and how both a beholder, and intermedler of depraved actions; vouchsafe mee a little your attentive patience, and I doubt not, but I shall informe the understanding of the shallow, and to the portion of my weake Talent, will strive to satisfie the waveringly judicious. *Whom bee will bee hardens.* Some (too nicely tender of the honour of their Maker) have given way to an interpretation more modest, than authenticke, and interpret——*indurare*——for *duritiam manifestare*, so that God is not properly said to harden the heart, but rather to manifest how hard it is; And to this opinion Saint *Augustine* is a close adherent in his 18. Question upon *Exodus*. But this holds not with the purpose of God, nor with the scope and meaning of the Text, which if we compare with others of that nature, wee shall finde that Gods *will* hath rather a finger in this, than his promulgation: for so in the 10. of *Iosue* we read, that 'twas the *will* and the sentence of the Almighty, that the *Canaanites* should be hardened; that they might deserve no mercy, but perish. Others there are (whose opinions border neerer upon truth) which would have God to bee said to harden——*non effective, sed permissive*; Not by way of action, but permission; and so *Damasceus* in his third booke *de fide Orthodoxa*, cap. 20. where his words run thus: *Opere proutum est agnoscere*——. Tis a matter no lesse worthy of knowledge, than observance, that 'tis the custome

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custome of the Scripture to call Gods permission, his
 action. So wee read that God sent his enemies the spi-
 rit of slumber, which is not to bee ascribed to God as an
 agent, but as a permitter. This glosse futes well with the
 approbation of Saint *Crysostome*; who speaking occasi-
 onally of that of the first of the *Romanes*, *Deus tradidit*
illas—God gave them up unto vile affections, hee there
 expounds—*tradidit*, by *permisit*, which he thus illustrates
 by a similitude—; As the Generall of an Armie, in the
 sweat and brunt of a bloody day, if he withdraw his per-
 sonall directions from his souldiers, what doth hee but
 expose them to the mercie of their enemies? not that hee
 led them into the jawes of danger, but because they were
 not back't by his encouragement: So God in this spiritu-
 all conflict, he delivers us not into the hands of our arch-
 enemy, he leaves us to our owne strength, and our cor-
 rupt affections drag us thither with a witnesse. And
 hence that dicotomie of *Cajetan* claimes his prerogative,
 that God doth harden *Negatively*, but not *Positively*, which
 distinction though it be sound and Orthodox, yet it doth
 not exempt us from scruple, for God hath more in the
 stiffe-neckt and perverse, than a naked and bare permissi-
 on, otherwise we should too weakly distance obduration
 from a lesser sinne, for every sinne God permits, and as
 Saint *Augustine* in his *Enchir.* 96. cap. *Nihil fit nisi om-*
nipotens fieri velit, vel sinendo ut fiat, vel ipse faciendo.
 There's nothing done without the consent and appro-
 bation of the Almighty, and that either by his person or
 substitute. If God therefore be only said to harden man be-
 cause he permits him to be hardened, why should he not
 be likewise said to steale, because he permits man to steal?
 No doubt therefore but God hath a greater ore in this
 sin of hardening, than in offences of a lesser bulke. And
 therefore Saint *Augustine* in his 3. lib. *cons. Julianum*, 3.
 cap. with many a sinewed allegation proves, that God
 doth concurre to the exccitation and hardening both of
 the

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the minde and heart;—*Non solum, secundum patientiam, & permissionem, sed potentiam, & actionem*: Not according to his patience and permission onely, but his power and action: Which position hee thus (after) qualifies with a distinction. *Obduration* is not onely a sinne, but a punishment of a sinne. Now, that which is in obduration meere of sinne hath its pedigree and originall from man onely; but that which is of punishment for that sinne, from God. And therefore I cannot but approve of that of *Isidore*, *Qui iusti sunt, à Deo non impelluntur, ut mali fiant, sed dum mali jam sunt, indurantur, ut deteriores existant*.—According to that of *Paul*, *2 Thess. 2*. For this cause God shall send them strong delusions; that they might beleeve a lie, that all might be damned that beleeve not the truth, but have pleasure in unrighteousnesse. I have as yet but toucht the barke and skinne of the controversie, the pith and the kernell is yet unchewed, and that is, —*Whether God here (as hee is said to harden) be the cause of our transgressions*. Which *quere* admits a three-fold distraction, and difference of opinion. Two of them are extremes, and by hot opposition each of other, they have both lost the truth, the third runnes in a midway, and ever directs to safety. *Florinus* (whose opinion posteritie records as the monument of a seduced error) with no lesse peremptorinesse than blasphemie hath arraigned the Almighty, and made him not onely the permitter, but the Author of our sins. The *Seleucians*, after him, were poisoned with that heresie, and the *Libertines* laboured in the defense thereof. *Manes*, and his disciples, dreamt of a *summum malum*, and upon that phantasie grounded their assertion, that God the *summum bonum*, is to be seene onely in our good actions, but every depraved Act had its derivation from their *summum malum*. But those of a more solid and well tempered judgement, whom the influence of the Spirit had taught moderation, or the danger of Inquisition, forbade

bad curiositie, dare not with *Florinus* impute (here) sinne unto God, yet maintaine against the *Manichees*, that God is not a bare and idle spectator, but powerfull over, although no actor in the sinne; Not in the sinne, as it is meereley a sinne, but in the sinne as 'tis a punishment of sinne. And therefore in every transgression of ours, there are foure things remarkable, 1. *Subiectum*, seu *materiali*, the subject in which sinne subsists, and that is two-fold; 1. *Substantia*, the substance, or rather the faculties of the reasonable soule, in which originall sinne is so riveted, that the naturall man can by no meanes purge himselfe of that hereditarie contagion, or *Actio bona*, on which all our actuall sinnes are grounded. 2. *Formale*, the formalitie or obliquitie of the action. For every sinne is *avopia*, the transgression of the Law, and in the sinner there's nothing sinne but this. 3. *Reatus*, The guilt of this enormitie, which makes us liable to eternall death. 4. *Pena*, The punishment inflicted upon the guilty, whether temporall, or eternall, or both. Now wee may not charge God with the obliquitie of the action, for that proceeds from a perverse, and a seduced will, but the substance of the action (as the Schoole-men speake) that hath its originall from God. And therefore wee consider sinne, either *ut malum culpe*, as 'tis a violation of Gods law, or *ut malum pene*, as a punishment laid upon us for the violation of that Law; So *Rom. 1.25. The Gentiles turned the truth of God into a lie*, There's *malum culpe*. And it follows immediatly at the 26. verse, For this cause God gave them up into vile affections, There's *malum pene*. Now God is author of the second, not the first. If miste still hang on the eyes of clouded errour, I thus dispell them with that of *Hugo de Sancto Victore*—*Deus malis potestatem solum tribuit, non voluntatem, quia licet ex ipsius permissione sit, quod malum possint, ex inspiratione tamen non est quod malum volunt*. God onely gives power to the wicked, not will, that although it bee by his permission that

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that we can doe evill, yet it is not by his inspiration that we will doe evill. And therefore as the Schooles doe commonly distinguish of the decree of God, so must wee of the execution of that decree, which is either *per efficientiam*, when the divine power doth worke any thing with, or without the creature, or *secundum permissionem*, when the creature hath leave to worke without the guidance of that power. Neither will it savour of impertinence, if we insert here that distinction of Gods providence in *efficientem* & *deserentem*, into a relieving and forsaking providence; for whensoever God withdrawes his especiall aid and assistance from us, man is hurried where his owne corrupter appetite, not Gods grace carrieth him. Adam fell as soone as the influence of Gods grace ceased, and without the supportance of the same grace wee all fall, with no lesse certaintie of perill, than danger of restitution. When the Sun sets, wee see darknesse follows immediatly upon the face of the earth, and yet the Sunne is not the efficient cause of darknesse, but the deficient; so when the Sunne of righteousness shall forsake us, the darknesse of error must needs possesse the understanding, and the will must mistake in her choice and execution. Shee must *necessitate consequentie*, *non consequentie*. The necessitie is grounded on a consequence in Logicke, not any influence in Nature. And here wee may borrow a true glosse for that in the 2 *Acts*, where it is said that Christ was delivered into the hands of the wicked, by the determinate counsell and foreknowledge of God. We must not think that God was the setter in this villanie, that he conspir'd with *Judas* in his treason, or with *Pilate* in his bloody sentence: But that hee onely gave way to their attempts, and suffered them to crucifie the Lord of glory. Yea, but why did not God curbe them in their cruell proceedings? Why should his connivence betray the blood of innocence? Saint *Augustine* shall answer for me, *Quia melius iudicavit de malis*
M.
bene-

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bene-facere, quàm malis nulla esse permittere. To extract good out of evill was peculiar only to omnipotency and goodnesse; and therefore no lesse solid than charitable is that caveat of *Du-Plessis*—*Male queritur, unde malum efficiatur*: It is an ill curiositie to seeke an efficient cause of ill. Let this then satisfie modest inquiry, that it is with the sinner as with an untuned Instrument, and the Musitian, the sound is from the finger of him that toucheth it, but the jarring from the Instrument.

That our discourse then with the time may draw towards a Period, wee involve and wrap up in this one distinction the very juice and substance of the controversie. Sinne is considerable two wayes, *ante commissionem*, before the commission, *Sic se Deus habet negative, tum respectu voluntatis, tum productionis*. God doth neither work with us, nor countenance us in the act of sinning. *Post commissionem*, after the commission, *sic Deus determinat, & ordinat peccatum*. God sets bounds to the malice of wicked men, and so mannages the disorder in sinne, that contrary to the nature of sin, and the intent of the sinner, it shall redound to his glorie.

Wee inculcate then, that God is not the author, but the orderer of sinne. Hee causeth the worke, not the fault; the effect, not the delinquencie, working by, not in mischief. Wherein, according to the rules of Logicke, the finall and impulsive causes ever so distinguish the actions, that two doing the same thing to a divers intent, are notwithstanding said not to doe the same. So God gave his Sonne, and Christ himselfe, and Judas Christ, (saith *Augustine*) why is God here holy, and man guiltie? *Nisi in re una quam fecerunt, non est causa una ab quam fecerunt*. I shut up all with that state of *Fulgentius*, in his first booke *ad Mancinum*, cap. 13. Where having long hovered over this question, *An peccata fiant ex predestinatione?* He at last thus resolves it: *Potuit Deus, si- cut voluit, predestinare quosdam ad gloriam, quosdam ad penam,*

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pœnam, sed quos predestinavit ad gloriam, predestinavit ad iustitiam; quos autem predestinavit ad pœnam, non predestinavit ad culpam. God when hee saves any man, doth predestinate him as well to the meanes, as to the end. But in the reprobation of a sinner, God destines the sinner only to the punishment; foreseeing, but not determining those sinnes which shall in time draw Gods punishments downe upon him.

Doe our corruptions harden then, and God punisheth? Take heed you *Pharaohs* of the world, you which persecute the poore Israelite in his way to *Canaan*, spurre not the goodnesse of the Almighty to revenge, or justice. *Les patientia fit furor*—, trample too much on the necke of patience, you will turne it to fury. It is true, God hath feet of Lead (clemencie intermixt with slownesse of revenge) but he hath hands of iron, they will grinde and bruise into powder, when they are dared to combat.

Sera venit, sed certa venit vindicta Deorum.

Procrastination of divine justice is ever waited on no lesse with a certaintie of punishment than ruine. What shall wee doe then (wretched, miserable that wee are) or to whom shall wee flee for succour? The good *S. Augustine* tels us; —*à Deo irato, ad Deum placitum*—, from the Tribunall of his justice, to his Throne of mercie and compassion. That of *Anselmus* was most admirable, —*Esi Domine ego commisi unde me damnare potes, tu tamen non amisisti, unde me salvare potes*—. O blessed Jesus, though I have committed those transgressions for which thou maist condemne mee, yet thou hast not lost those compassions by which thou maist save mee. If our soules were in such a straight, that wee saw hell opening her mouth upon us, like the red sea before the Israelites; the damned and ugly fiends pursuing us behinde, like the Egyptians; on the right hand; and on the left; death and sea ready to ingulfe us, yet upon a broken heart, and undisguised

disguised sorrow, would I speake to you in the confidence of *Moses*, — *Stand still, stand still; behold the salvation of the Lord*. Thou then which art opprest with the violence and clamour of thy finnes, and wantest an advocate either to intercede, or pittie, heare the voice of the *Lambe*, — *Cry unto mee, I will heare thee out of my holy hill*. Is any heavily loaden with the weight of his offences, or groanes under the yoke and tyrannie of manifold temptations? — *Come unto mee, I will refresh thee* —. Doth any hunger after righteousness? behold, *I am the bread of life, take, eat, here is my body*. Doth any thirst after the wayes of grace? Loe, *I am a living spring, come, drinke, here is my blood*: my blood that was shed for many for the remission of finnes; for many, not for all. Hath sinne dominion over thee? or doth it reigne in thy mortall heart? are the wounds of thy transgressions so deepe that they cannot be searched? or so old, that they corrupt and putrifie? where is the Samaritan that will either bind them up, or powre in oyle? But art thou not yet dead in trespasses? are not thy ulcers past cure? are there any seeds of true life remaining? is there any motion of repentance in thy soule? will thy pulse of remorse beat a little? hast thou but a touch of sorrow? a sparke of contrition? a graine of faith? know there is oyle of comfort for him which mournes in Sion. Not a teare drops from thee with finceritie, which is either unpittied, or unpreserved, — *God puts it into his bottle*. On the other side, is there a *Pharisee* in thee? an heart unmollified? a stone that will not bee brused? a flint unmalleable? I both mourne for it, and leave it: But is this heart of stone taken away, and is there given thee a heart of flesh? is it soft and tender with remorse? truly sacrificed to sorrow? know there is balme of Gilead for the broken heart, balme that will both refresh and cure it. Thou then which groanest in the spirit, and art drawne out (as it were) into contrition for thy finnes; thou which hast washed thy bands

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bands in innocence, goe cheerefully to the altar of thy God, unbinde thy sacrifice, lay it on. But hast thou done it sincerely? from thy heart? lurkes there no falshood there? is all swept cleane and garnished? doth the countenance of that smile as cheerefully, as the other seemes to doe of the outward man? if so, thy fire is well kindled, the Altar burnes clearly, the savour of thy incense shall pierce the clouds. But is this repentance disguised? hath it a touch of dissimulation in it? is not thy old rankor cleane disgorged, but must thou againe to thy former vomit? hypocrite, thy Altar is without fire, thy incense without smoak, it shall never touch the nostrils of the Almighty, thy prayers in his eares sound like brasse, and tinkle like an ill-tuned Cymball; all this formalitie of zeale is but a disease of the lip: give mee thy heart my sonne, I will have that, or none, and that cleane too, washt both from deceit and guilt. That subtrill fallacie of the eye pointing towards heaven, that base hypocrisie of the knee kissing the earth, that seeming austeritie of the hand martyring thy brest, gaines from me neither applause, nor blessing; the example of a Pharisee could have chid thee to such an outside of devotion; — *Qui pectus suum tundit, & se non corrigit, aggravat peccata, non tollit*, saith *Augustine*; Where there is an outward percussion of the brest, without remorse of the inward man, there is rather an aggravation of sinne, than a release; these blanchings, and guildings, and varnishings of externall zeale, are as odious in the eie of God, as those of body in a true Christian; this glosse, this paint of demurenesse speakes but our whoredomes in religion, and the integrity of that man is open both to censure and suspition, that is exposed either to the praise of it, or the approbation. A villaine is a villaine howsoever his garbe or habit speake him otherwise, and an hypocrite is no lesse, though sleeked over with an externall sanctity, and drest in the affectations of a precise cut. Let us be truly that what we seeme to be, and not

seeme what we are not ; let there be doores and casements in our breasts, that men may see the loyalty twixt our heart and tongue, and how our thoughts whisper to our tongue, and how our tongue speaks them to the world. Away with those Meteors and false-fires of Religion, which not onely by-path us in a blinded zeale, but mislead others in our steps of error. Let us put off the old man in our pride, vaine-glorie, hypocrisie, envie, hatred, malice, and (that fowle disease of the times and us) *uncharitablenesse* ; and let us put on the new man in sinceritie, faith, repentance, sobrietie, brotherly kindnesse, love, and (what without it disparages the tongue both of men and Angels) *charitie* ; then at length all teares shall bee wiped away from our eyes, and wee shall receive that everlasting benediction, — *Come yee children, inherit the kingdome prepared for you from the beginning of the world.* — To which, the Lord bring us for Christ Jesus sake, to whom be praise and power ascribed now, and for evermore. Amen.

Gloria in excelsis Deo.

FINIS.

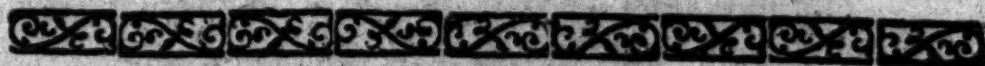
THE
ARRAIGNMENT
OF
THE ARRIAN.

His { Beginning.
Height.
Fall.

In a Sermon preached at *Pauls Crosse*,
June 4. 1624.

Being the first Sunday in *Trinitie Terme.*

BY
Humphry Sydenham, M^r of *Arts*,
and Fellow of *WADHAM College*
in *OXFORD.*



LONDON,
Printed by *JOHN HAVILAND.*
1636.

THE
ARRAIGNMENT
OF
THE ARIAN.

By
His Highness
The Duke of Devonshire

In a Sermon preached at Pauls Church
Jan. 4. 1633.

Being the first Sunday in Trinity Term.

By
Humphrey Ziegenbalg, M. of Arts,
and Fellow of WADHAM College
in OXFORD.



LONDON:
Printed by JOHN HAVILAND.
1636.



TO
MY APPROVED
WORTHY FRIEND
Mr. Francis Croſſing;
This.

SIR;

I Was never yet ſo prepo-
ſterous in my reſpects,
as to value the worth of
him I ſerve, by the title,
but the diſpoſition; Hee
is noble to mee, that is ſo
in his actions, not his deſcent; thoſe high
ſwolne privileges of blood and fortune are
(for the moſt part) tympanies in greatneſſe,
pricke them, and they prove windes of ho-
nour, not ſubſtances. Had I been ambitious
N of

The Epistle Dedicatory.

of an high Patronage, this weake peece I send you might have worne an honourable inscription, but I have that within mee which chides those insolencies, and tells me that the name of friend sounds better than of Lord, and hee is lesse mine that doth onely countenance mee, than hee that feeds mee ; Hee onely deserves to bee a Protector of my Labours which hath beene a cherisher of my fortunes ; to you then this at once flies for Patronage, and acceptance, desiring you to receive it as a monument of his thankfulnessse, who ever devotes himselfe

Your most-most respectiue

H. M. SYDENHAM.

THE
ARaignment
OF
THE ARRIAN.

IOHN 8. 58.

Before Abraham was, I am.



Ever age afforded a perfection of that eminency which was not exposed to envie, or opposition, or both. Truth is the childe of vertue ; and, as the inheritresse of all her glories ; so, her sufferings. Now, vertue growes by unjust wounds, and so doth truth too ; and like Steele that is bent, springeth the other way. Shee shewes her best lustre upon encounter, and like the Sunne shines brightest betwixt two clouds, *malice, error* ; both (here) conspire to overcast and darken the glory of those beames which inlighten every man that comes into the world,

The Arraignment

the *sonnes of righteousness*. It hath ever beene the stratagem and project of that *Arch-enemie* of man, for the advancement and strengthening of his great title—*The Father of lies*—, either to strangle truth in the conception, or smother it in the birth. If hee miscarrie in his owne particular undertakings, hee will suborne his Factors, *Scribes* and *Pharisees*; and these not onely to question, but to oppose a Deitie, fit agents put upon such a damned designe, for it is theirs no lesse by debt than parentage;—*Ye are of your father the Devill*, v. 44. He hath bequeathed you a prodigious lie, and you would faine practise it on the Saviour of the world, labouring to nullifie his acts, blemish his descent, imposture all his miracles. Where were they ever seconded, but by the finger of a God? or, where contradicted, but by the malice of a Jew? could the powers of the grave, and the shackles and bands of death be dissolved, and broken by the meere hand of *Beelzebub*? or a dead and stinking carcasse, enlived and quickned by a *Samaritan* and his *Devill*? could the kingdom of darknesse, and all those legions below, fetch a soule out of the bosome of your *Abraham*, and re-inthroned it in a bodie foure dayes entombed? No, that—*Magnus hiatus inter te, & nos*—, returns the lye upon all hellish power, and the prince thereof.—*Betweene you and us, there is a great gulfe fixed*, Luke 16. 26. Why then exclaime you on the injustice and falshood of his testimonies? *Opera quae ego facio*—, *The workes which I doe beare witnesse of me*. Looke on them, and if they unscale not your wilfull blindnesse, the axioms and principles of your owne law will convince you. It is written in your *Talmud*,—*That the testimonie of two men is true*—. Behold then our of your owne blood, and Nation, two strong evidences against you, Jewes both, and both speak him a true God,—*A Virgin shall conceive and bring forth a Sonne, and his name shall be called Emmanuel, God with us*, Isa. 7. 14. *This is our God, and there shall be none in comparison*

comparison of him, Baruch 3. 36. Why then are yee so startled at his naming *Abraham*? or why doth your indignation swell, that hee sayes hee is before him? *Abraham* rejoyced to see my day, and saw it, and was glad, vers. 56. (My day of eternitie, and my day of incarnation, with the eye of faith.) Why inquire you into the number of his yeeres? a whole age to him is as an houre, two thousand yeeres but as a minute, and all the wheelles and degrees of time within his span, and as a *nunc* or instant; before *Abraham* was, before the world, before all time, *I am*. Jew, take his word, it is orthodox, or if not, his asseveration: and if that be too sleight and single, loe, hee doubles it, *Verily, verily, I say unto you, before Abraham was, I am*.

And now thou that sittest in the chaire of *Moses*, heare what *S. Augustine* tells thee, — *Appende verba, & cognosce mysterium* —, the words (indeed) are of a narrow circuit, yet they shrine and involve a mysterie, and carry with them both majestie and depth, like rich stones set in Ebonie, where though the ground be darke, yet it gives their lustre and beautie clearer; learne here then both proprietic, and weight of language, and how to criticke betweene a God, and thy owne frailtie. — *Intellige, fieret, ad humanam facturam, sum verò, ad divinam pertinere substantiam*: — *Was*, points onely to a humane constitution, — *I am*, to a divine substance, and therefore the originall hath a *γὰρ ὅτι* — for *Abraham*, and an *ἐγώ* — for *Christ*. Divinitie is not cloistered or confined to time, either past, or future, but commands all as present; and therefore not — *I was*, but — *I am*. Neither doe the Latines give *Abraham* an — *esset*, but a *fieret*; nor *Christ* a — *fui*, but a — *sum*. Hereupon the full ride of Expositors, besides * *M. Calvine*, and his *Markorate*, (who though they a while divide the streame, yet at length they meet in the same channell, and so make the current a little fuller) wave this way, and send us to that — *I am*, of *Exo-*

* *Ego latius extendo, Calv. in 8. 10.*

du, in the 3. chap. 14. vers. where wee finde the root
 with an—*Ebieh*, *Asber Ebieh*, which though the Chaldee
 renders, —*Ero qui ero*, *I will be that I will be*— (which in-
 deed is the genuine signification of the originall) yet the
 vulgar Edition gives it in the present, —*I am that I am*—
 and the *Septuagint*—*ἐγώ εἰμι ὁ εἰς*—*I am hee that is*— (it be-
 ing both frequent and necessarie with the *Hebrewes* to
 place the future for the present) and by this they imply
 —*Gods eternall and unchangeable being in himselfe*. The
Talmudists also (whose authority must passe for currant,
 where there is no power to contradict, or scanne) allow
 this, —*Ebieh* as much as —*Sum*—*Fui*—*ero*—the compre-
 hension of three times, *past*, *present*, and *to come*. So the
Rabbins in *Elleshemoth* Rabbi upon this Text, read, —*I*
that have bene, and *I the same now*, and *I the same for*
time to come. However the *Chaldee Paraphrast* labours
 an indifferencie, and hath charitie enough to afford both
 interpretations, —*He that was*, and *hereafter will be*. —*Ad*
denotandam eternitatem ejus (saith *Jonathan*) to shew the
 eternall being of him who alone can say —*Sum*, *ero*, —*I*
am, and *I will be*; for he is the very source and fountaine
 of all life and essence, *In whom we live, and move, and have*
our being—, and by reason of this triplicite of time and
 power, *Vatablus* would derive *Jehovah* from this word
 —*Ebieh* (though some of the *Hebrew Doctors* fetch the
 pedigree a little higher) from —*Havah*, —*Hee was*, and
 tels us that by the first letter is signified, *he will be*, and by
 the second —*Ho*, —*He is*; and to this *Rabbi Beechai* seems
 to assent, in his 65. page upon *Exodus*. But however they
 war a little in the derivation, they do not in the substance,
 proportioning both this triple privilege, and where
 there is such an immensity, wee cannot but make a God,
 and where such a God, eternity. All things besides him
 once were not, and being, are limited in their natures,
 neither could possibly persist, unlesse God preserved them;
 many also have lost, or shall lose their proper essence, and
 whilst

whilst they remaine are obnoxious to daily fluctuations; only God eternally—*Is*—without beginning, limitation, dependance, mutation, end, consisting only of himselfe, and all other creatures of him, and therefore this—*Ebieh*—*I am*—is a peculiar attribute of omnipotency, not determining any other, but indeterminatly signifying all manners of being, for so it imports—*The very immensitie of Gods substance*,—and to this with an unanimous consent all Interpreters subscribe, and the whole quire of Fathers. I have now brought—*Ebieh*—close up with *Jehovah*, this—*I am*—with him that is—*First*—and *Last*, so that wee may here rather challenge than borrow that of the Apostle; *Jesus Christ yesterday, and to day, and the same for ever*. Where S. Chrysostome will put Christ upon that triple prerogative to make him a compleat God, too.—*A yesterday*, for time past, *—to day*—present—*for ever*, to come, though I meet here (as I shall in every cranny and passage of my discourse) a violent opposer *Enicodinus Samosatensis*, who limits the Apostles—*Hieri*—*and Hodie*—*ad Rem nuperam, & recentem*—so in *Job* (hee saies) men are called—*Hesterni*—by the Greekes, *ἱεστηρι*—*yesterday*—*and to day*—for their brevitie of life; but this interpretation is no lesse bold than desperate, and that *ἡς τῆς αἰῶνος*—which followes in the originall, will cut off all comment and glosse of transitorinesse,—*The same for ever*,—and therefore wee finde him cloathed with peculiar titles of the Almighty, and by Saint *John* foure severall times fronted with an *ὢς ἦν ὁ υἱος*—*from him that was, and is, and is to come*;—so that if any murmuring unbeliever should recoil in the acknowledgement of Christs divinity; he beats on again, a third and a fourth time, that if he cannot pierce the stony heart by a single perswasion, he will batter it by inculcation. However the malice or perversnesse of most ages have brought this truth not onely upon termes of scruple, but opposition, so that now it is growne disputable, whether Christ suf-

fered

fered more in his bodie by the furie and violence of the hand, or in his divinitie by the scourge and sting of venomous and depraving tongues? one would have him, *no God*, another *no man*; this againe would have him a *meere man*, and that denyes him a *true bodie*; one strips him quite of *flesh*, another cloaths him with it, but makes it *sinfull*; this would have him an *Angel*, that little better than a *devill*, or at least that *be used one*. One, *no body*, another (I beleve) *nothing*. — *Est illud mirabile* (saith *Athanasius*) *Cum omnes haereses invicem pugnent, in falsitate omnes consentire.* —

Every head is frantick with a strange opinion, and that with some wilde fancie, which all meet in the same improbabilitie and (which it ever breeds) falshood. Errour and infidelitie may blow on divine truth, and shake it too, but not overthrow it; tis founded on such a Basis and sure ground-work as is subject neither to batterie nor undermining. *The Rocks, Christ.* The *Jew* and the *Arrian* lay on fiercely here, not onely to deface this goodly structure, but to demolish it, and ruine (if possible) his divinitie; but lend me a while your noble attention, I'll shew you with what weaknesse they come off, what dishonour. In the traversing of which give mee leave to make use of that Apologie which in the same subject Saint *Ambrose* did to *Gratian*, — *Nolo argumento credas* (saith *Imperator*) *& nostra disputationi; scriptura interrogamus, interrogamus Apostolos, Prophetas, Christum.* Leane not so much to my strength of argument and disputation, as to a sacred authoritie and prooffe; Let us aske the Scriptures, Patriarchs, Prophets, Evangelists, Apostles, Christ; let mee adde (for so both my taske and industrie require) Fathers, Councels, Rabbins, Schoolemen, Histories sacred and prophane, let's give antiquitie her due, and not in a lazy thirst drinke of the streame, (which is either troubled or corrupt) when wee may have our fill at a cleere fountaine; to traffique here
at

houre, and I shall make good my promise out of the words of the Text.

Before Abraham was, I am.

And here we are first to enter lists with that capitall and Arch-enemy of *Christ*, the vexation of the Fathers, and the incendiary and firebrand of the Eastern Church, the *Arrian*, who out of an envious pride is at once bountifull and injurious, willing to invest *Christ* with the title *quoniam*, but disrobes him of that glorious, and his owne, *quoniam*, granting him a like essence with the Father, not the same: equall to him in power, not eternitie; but give me leave to strip one heritick to cloath another, and put on ours what *Tertullian* did on *Marcion*—*Quid dimidium mendacio Christum?* why dost thou thus peece-meale and mince a deity, and balse *God* (as it were) the Son of the Almighty?—*Totus veritas*, he is the spirit of truth, and oracle of his Father, the brightnesse of his glory, in whom are hid all the treasures of *Wisedome*, *knowledge*, by whom *God* made the world:

It were too bold a solecisme to ranke transitorinesse with what is sacred; or that which is fleeting with everlastingnesse, what below eternall dare we make compatible with omnipotencie?

An eternall Intellect, most perfect, and such is *God*, requites an object equally perfect, and eternall, which from *God*, holding a relation to *God*, can be nothing but *God* it selfe; & seeing that no Intellect can conceive without the image of that object which it conceives, it will follow of necessitie that *God*, since from all eternity hee knew himselfe most perfect, should conceive and bring forth in himselfe a most perfect image of himselfe, his Sonne. There is no act of understanding without imagination, which naturally presents an image, by so much the more perfect, by how much the object, whose
image

image it is, is more divinely excellent. And this is that the Apostle glanc't at, when hee stiled Christ, — *Characterem hypostasis patris* — the expresse image of his Fathers person, a sonne so begotten of and in the substance of the Father, that there can be nothing from it, divers, or repugning. Seeing then, in God to understand and to be are not so much parallels, as equals. *Intelligi autem sit ipsum filii esse* — as the Schoole speakes — strength of consequence will induce, that the substance of Father and Sonne, found one both in power and everlastingness; in fine, for as much as the understanding of God is from eternitie, active, nay, the very act eternall, and that understanding cannot be without an Image, It followes that this Image which was conceived, the Sonne, was equall to that which did conceive, the Father, so that the eternitie of God the Sonne, and his equalitie with God the Father doth arise from that essentiall Identitie of both; for where two persons shall agree in the same essence, if the one be infinite, the other must rivall in the same eternitie.

Heck. Syst. Theol.
l. i. ca. 2.

Here is the Rock then on which we build our Church, and the sure Basis where wee foot and fasten our beleefe. — *The Sonne is begotten of the essence of the Father, and alwayes begotten.* — *Non quod quotidie renovetur illa generatio, sed quia semper est*, — saith Origen, not because it is daily renovated, but because it ever — *Is* — or rather — *Was*. For Saint Gregory in the 29. of his *Morals*, the first Chapter, plaies as well the Critick, as the Divine, and is no lesse nice, than solid, — *Dominus noster Jesus Christus in eo quod virtus & sapientia Dei est, de patre ante tempora natus est, vel potius quia nec coepit nasci, nec desit, dicam verius, semper natus, non possumus, semper nascitur, ne imperfectus esse videatur* — Our Lord Jesus Christ in that hee is the power and wisdom of God, is said to be borne of the Father before all times, or rather because there was no beginning or end of his generation, wee may speake more

Tom. 2. hom. 6.
in Jerem.

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*Ut aternus designari valeat,
& perfectus, &
semper dicimus
& natus, quatenus
& natus ad
perfectiorem
pertineat, &
semper ad aternitatem.*

Lib. I. 2. de Trin.

Ioh. I. v. I.

congruously, he *was* alwayes borne, not-*Is*-, for that presupposes some imperfection, and as the same Father prosecutes. That we may declare him both perfect and eternall, wee allow him as well a *-semper-* as a *-Natus-* for as much as *Natus*-hath reference to perfection, *-semper-*, to eternity. However S. *Augustine* in his exposition of that of the *Psalmist*, — *Ego hodie genui te* — *Thou art my Sonne*, this day have I begotten thee, *Psalm* 2. sayes that *Hodie*-*praesentiam* significat and in eternity, neither is the time past any thing, as if it should cease to bee, nor time to come, as if it were not yet, but onely the time present, Because whatsoever is eternall alwayes *-Is-* yet at length hee understands that place — *de sempiterna generatione sapientie Dei* — And *Lombard* descants on it in his first booke ninth distinction, who would have the Prophet to say *-Genui-ne novum putaretur, — hodie — ne praeterita generatio videretur* : I have begotten thee, lest it should be thought new, to day, past, and thence out of the authoritie of the Text or the interpretation, concludes a perpetuall generation of the Sonne from the essence of the Father.

But here the Heretick interposes, and thus subtilly beats at the gates of reason ; A thing that is borne, cannot be said that it *was* ever, for in this respect it is said to be borne, that it might be. S. *Hilarie*, by a modest answer, or confutation rather, limits his proposition to things meerely secular, which borne here in the course of nature, must necessarily call on time, and tell us they sometimes were not, it is one thing then to be borne of that which alwayes *is not*, another of that which alwayes *was*, for that is temporary, this eternall.

If then it be proper to God the Father, alwayes to be Father, it must be to God the Sonne, alwayes to be Son; so the Evangelist, — *In the beginning was the word, and the word was with God, and that word was God, and the same was from the beginning* ; erat, erat, erat, erat, in quater erat, ubi impius invenit quod non erat ? Saint *Ambrose* in his

his first to *Gratian* 5.c. & indeed it was not without a my-
sterie when in that glorious transfiguration on Mount
Tabor, Peter saw Christ with Moses, and Elias (when his
face did shine as the Sunne, and his raiment was white as
Snow) what did that vision portend? *Nisi ut appareret*
nobis quod lex & Propheta cum Evangelio congruentes
sempiternum Dei filium quem annuntiaverant, revelarent;
But that it should appeare unto us that the Law and the
Gospell going hand in hand with Evangelicall truth (for
under Christ, and Moses, and Elias, Saint Augustine also
shrines those three) should reveale unto us the everlasting
Sonne of God, whom they had both foretold and shewne.
And loe yet, as if these were not Oracles loud enough
for the promulgation of such a Majesty, the voyce of the
Almightie fils it up with a—*Hic est meus dilectissimus.*
This is my beloved Sonne, My Sonne of eternity,—Ego ex
utero ante Luciferum genuite—, Psal. 34. And a sonne
of mine owne substance,—Ex ore Altissimi proditi.—
Wis. 7.—primogenitus—before the day was, I am he, Esay
43. 13.—Unigenitus—A just God, and a Saviour, There
is none beside mee, Esay 45. 21. A Sonne begotten, not
created, not of grace, but nature, before, not in time.

*Ambrosius su-
pra.*

*Aug. in orat. ad
Catech. cap. 6.*

Hereupon Christ taking his farewell of his Disciples,
John 20. shewes them this Intervallum and distance of
generation and adoption: *I goe to my Father, and your*
Father, and to my God and your, not to our Father, but to
mine and yours. This separation implies a diversitie, and
shewes that God is his Father indeed, but our Creator;
and therefore he addes, *My God and your God; Mine*
by a privilege of nature, yours of grace; Mine out of the
wombe (as it were) of everlastingnesse; yours out of the
iawes of time. Yet the Heretique would faine sell us to
unbeleefe and error, by cheating Christ of an eternall
birth-right, tossing it on the tides of time, and so make
him a creature, and no God.

Here to dissent meerely were both perfunctory and
dull,

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Amb. ut supra.

Col. 1.

*Amb. 1. de fi. ad
Grat. cap. 2.*

*Orat. ad Catech.
cap. 5.*

dull, such a falshood merits rather defiance, than deniall,
—*Negamus ? potius horremus vocem*—, Errours that are
so insolent are to bee explos't, not disputed, and spit at
rather than contrould. Confutation swayes not here,
but violence, and therefore the Apostle drives this blas-
phemy to the head, *Coloss. 1. 15.* Where we finde Christ
stiled *primogenitus universae Creaturae*, The first-borne of
every creature ; not the first created, —*Ut genitus pro Na-
tura, & primus pro perpetuitate credatur*—, saith Ambrose ;
borne presupposes divine nature —*Præst, perpetuitie*, and
therefore when the pen of the Holy Ghost sets him out
in his full glory, he gives him this title, —*heredem om-
nium*—, The heire of all things, by whom God made the
world—, To make the world, and to be made in it, how
contradictory ? *Quis Authorem inter opera sua deputet
ut videatur esse quod fecit ?* saith the Father. Was there
ever malice so shod with ignorance, which could not di-
vide the Artificer from his worke, the potter from his
clay, the Creator from the thing created : heare him speake
in whose mouth there was no guile ; —*Ego & pater unus
sumus*, *Iob. 10.* I and the Father are one. *Unum*—to shew
a consent both of power and eternitie, —*Sumus*—a perfe-
ction of nature without confusion. Againe, —*Unum sumus
not—unus sum*—(so Augustine descants)—*Unum* to con-
fute the *Arrian*, —*Sumus*—the *Sabellian*, the one disjoint-
ing and severing the times of Son and Father, the other
confounding their persons —*Unum*—than, to shew their
essence one, —*Sumus*—the persons divers.

I could wish that we were now at truce, but with these
there is neither peace nor safety, but in victory ; wee are
still in the Front and violence of our Adversary, who
puts on here as Philip did to Christ, with a —*Domine
ostende nobis*—Lord shew us the Father, and it sufficeth us,
but observe how the Lord replies, and in his reply con-
troules, and in his controulement cure's ? Have I been so
long time with thee, and hast thou not knowne mee, Philip ?

I came to reconcile thee to the Father, and wilt thou separate mee? Why seekest thou another? hee that hath seene mee, hath seene my Father also.—*Audi Arriane quid Dominus?* (saith *Augustine*) *si errasti cum Apostolo, redi cum Apostolo*—Harke *Arrius* how the Lord rebukes him, and if thou hast digrest with an Apostle, returne with an Apostle, so his check shall bee thy conversion. But whilst wee thus shoulder with the *Arrian*, the *Sabellian* lies in ambush, who now comes on like lightning and thunder, but goes off like smoake; for looking back to those words of our Saviour, hee runnes on boldy to his owne paradox, and by this harmony of Sonne and Father would perswade us to a confusion of their persons; but the Text beares it not, and one little particle shall redeeme it from such a preposterous interpretation; for it runnes not with a—*Qui me videt, videt patrem*,—Hee that sees me, sees my Father, as if I were both Father and Son, but with a—*Qui me videt, & patrem*,—Hee that sees mee, sees my Father also, *Ubi interpositio unius syllabe, & patrem discernit, & filium, teque demonstrat, neque patrem habere, neque filium*, *August.* in his *contra 5. host. genera* cap. 6. It is a rare opinion that hath not something to hearten it either in truth or probability, otherwise it were no lesse erroneous, than desperate. But here there can be no colour or pretence for either, where both Divinity and Arts breathe their defiance; that two natures should dissolve into one person, religion contradicts; two persons into one nature, reason; but two persons into one person both reason and religion.—*Dixit Dominus Domino meo*, saith the Psalmist, *The Lord said unto my Lord, sit at my right hand*. Harke *Sabellius*, here is a Lord and a Lord, two then, not one; where is now thy confusion of persons? *Ego Deus solus, & non alius extra me*, *Deut.* 32. 12. *I am God, and there is none beside me*—*Arrius* where is thy God of eternity, and thy God of power, thy God of time, and operation, and thy God from the beginning?

Audi

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*Audi Israel, Dominus noster Deus unus,—The Lord our God is God onely, no rivall, no sharer in his omnipotency, for if temporary, how a God? if a God, how not eternall? if eternall, how not one? Thou allowest him the power of God, but not the eternity, the operation, not the time; what prodigy of error? what dearth of reason? what war of contradiction? what is this but to be God, and no God? temporary, and yet everlasting? Opinion once seeded in error, shoots out into heresie, and after some growth of time, blasphemy. Who (besides an *Arrian*) could have thus molded two Gods out of one? except a *Trisbite* or a *Maniche*? who (scarce so grossely neither) denie them not an equality of *time*, but *condition*, coeternall, but this *good*, and that *evil*. Thus men over-borne with the strength of a selfe-conceit, are so precipitated and drawne on with the swindle of an unruly fancy, that leaving the road and usuall wayes of truth, they run into by-paths of error, and so at length lose both their judgement, and their faith. Some have beene so busie with starres, that they have forgotten him that gives them influence; and like curious Lapidaries, dally so long with sparkling objects, that they lose the light of that organ which gives life unto their Art. Learning (indeed) in many is a disease, not a perfection, a meere surfeit, rather vomited, than emptied, nothing passeth but what is forced, and as sometimes with a fit of weaknesse, so of pitty. A greedy knowledge feeds not our understanding, but oppresseth it, and like a ravenous appetite chews more to poyson, than to nourishment. Were I to drinke freely of what is sacred, I should desire that which flowes, not that which is pumped for, waters that are troubled yeeld mud, and are oftentimes as well the bane of the receiver, as the comfort. A Pioner or bold myner which digs on too farre for his rich veine of Ore, meets with a dampe which chokes him; and wee may finde some dispositions rather desperate than venturous,*

careous, knowne more by a heady resolution than a wise
cautelousnesse, whom we may resemble to that silly and
storme-toft Seaman, who dived so long for a peece of his
shipwrackt treasure, that either want of aire, or ponde-
rousnesse of water deprived him at once of life and for-
tune. *Arrius* hath been so long conversant in the schoole
of Philosophy, that he forgets he is a Priest, and now
makes that the *Adversary* of Divinitie, which was before
the handmaid. Saint *Augustine* therefore in his *Oration*
ad Catechum. expostulates with the hereticke, and by
way of *Prosopoeia* doth catechize him thus, — *Credis in*
Deum patrem omnipotentem ? Dost thou beleve in God
the Father Almighty, and in his Sonne Iesus Christ our Lord ?
I beleve, thou saiest : here then thou art mine against the
Pagan and the *Mahometan*. Dost thou beleve that the
God and man, *Christ Iesus*, was conceived of the Holy Ghost,
and borne of the *Virgin Marie* ? I beleve ; thou art yet
with me against *Photinus* and the Jew. Dost thou beleve
the Father to be one person, and the Sonne another, yet Father
and Sonne but one God ? and this also ; here thou art mine
too against the *Sabellian*. — *Age si mecum es in omnibus,*
quare litigamus ? saith the Father, if wee are one in all
these, why contend wee ? Let there be no strife betwene
thee and mee, for wee are brethren. But it will fall out here
anon as betwene *Lot* and *Abraham*, by reason of our sub-
stance wee cannot dwell together, wee must part anon. Tell
me then how is the Sonne equall to the Father, in opera-
tion or beginning, in power or eternitie, or both ? In operation
and power, the heretique allowes, but not eternitie ; for
how can that which was begotten bee equall to that which
was not begotten ? Yes, eternitie, and greatnesse, and power
in God sound one, for he is not great in one thing, and
God in another, but in this great, that hee is God, be-
cause his greatnesse is the same with his power, and his ef-
fence with his greatnesse. Seeing then the Sonne is equall
in respect of power, he must be eternall too in respect of

and things for which the *Arrian* is on fire, and nothing
 can slay or quench these flames but that which gives
 them an inwardly content, Reason. To prove a principle
 in nature is both troublesome and difficult, but in religion
 without the assent of faith, impossible. In matters of
 reason, it is first *define*, then *resolve*, but in these of religion,
 first *believe*, and the effect will follow, whether for
 confession of the truth, or conviction of error, or both.
 The greatest miracles our Saviour did in way of cure or
 restoration was with a—*fi credas*—, and that to the living,
 and the dead, and between those, the sick. To the Centurion
 for his servant with a—*sicnt credis*—, *As thou believest,*
it be it unto thee, *Math. 8. 5.* To the Ruler of the Syna-
 gogue for his daughter, with a—*Crede—too*—, *Fear not,*
but believe, *Mar. 5. 36.* To all that are dumbe, or blinde,
 or lame in mysteries of Divinitie, as to those dumbe, or
 blinde, or lame in body, with a—*Utrum creditis?* *Doe you*
believe these things? then *your faith hath made you whole*,
Math. 9. 28. but if we meet with unweildy dispositions,
 such as are not only untractable, but opposite to the waies
 of faith, we shall rather drag than invite them to beleeve;
 however the Father labours here by a powerfull perswa-
 sion, and where hee failes in the strength of prooffe, hee
 makes it out by way of allusion, which he illustrates by a
 similitude of fire and light, which are distinct things, one
 proceeds from another, neither can the one be possibly
 without the other, the father he resembles to the fire, the
 son to the light, and endeavours to derive it (though
 obliquely somewhat) from sacred storie in *Deut. 4. 24.*
God is called a fire, — *Thy God is a consuming fire*, in *Ps. 8.*
Christ the light, *Thy word is a light unto my steps*: With
 this double stone he batters the forehead both of the *Sa-*
bellian, and the *Arian*, first of the *Sabellian*, for here are
 two in one, fire and light, yet two still not one, why not
 so with *Sonne* and *Father*? The *Arrian* next, for here al-
 so is one borne of another, yet the one not possibly to be
 borne

borne without the other, neither of them first and last; fire and light coequall, Father and Sonne so too. The similitude James onely in this, those are temporary, and these eternall, — *pater ergo & filius unum sunt* (saith the Father) — *Sunt-dico, quia pater & filius, unum quia Deus; dualitas in prole, unitas in deitate, cum dico filius, alius est, cum dico Deus, unus est, cont. 5. hyst. generat. cap. 7.* What more obvious and trodden to the thinnest knowledge, than that there is here *-alius* and *-alias*, but not *-aliud*, as in bells of equall magnitude and dimension, (pardon the lownesse of the similitude) which though framed out of the same masse, and Art, where the substance and workmanship are one, yet the sound is divers; for though of Sonne and Father the Substance be one as God, yet the appellation and sound is divers, as Sonne and Father.

The Heretique either impatient of this truth, or ignorant, once more makes reason his umpire, but how sinisterly, how injuriously? that which should be the mistresse of our sense, and the Sterne and arbitresse of all our actions, must now be a promotresse and bawd to error. It is bold expostulation that runs us on these shelves of danger, and hath beene the often wracke of many a blooming and hopefull truth. There are errors besides these desperate, of will, of understanding, which sometimes are rather voluntary, than deliberative, and ballaced more by the suggestions of a weake fancy, than any strength of judgement; If our thoughts still lie at Hull in those shallowes of nature, where we coast daily about sense and reason, how can wee but dash against untimely errors? but if we keepe aloofe in principles of Religion, where those winds of doubt and distrust swell and blaster not, faith will be at last our wafer unto truth. Let's not then any longer root our meditations in vallies under us, but looke up to those hills from whence our salvation cometh. Let's converse a little with Prophets and Evangelists, and those other Registers and Secretaries

ries of the Almightye. — *In te est Deus, & non est Deus
præter te, Esay 45. 5.* Infidell, either denie a divinitie of
Father, or Sonne, or confesse an unitie of both; for one
thou must doe; of the Sonne thou canst not, for there is a
God in him; the Father, *Pater qui in me manet ipse loquitur,*
the Father that in me he speaketh, and the worker which
I doe be doth, *Ioh. 10.* of the Father thou dar'st not, there
is a God in him the Sonne, — *I am in the Father, and the
Father in me, Ioh. 14.* Here then is both a proprietic of na-
ture, and unitie of consent. God in God, yet not two, but
one, fulnesse of divinitie in the Father, fulnesse in the Son,
yet the Godhead not divers, but the same, so that now
there is no lesse a singlenesse of name than operation. And
therefore those words of the Apostle, though in the first
encounter and survey, they offer a shew of contradiction,
yet searched to the quick and kernell, are not without
a mysterious weight, *Rom. 8. 32.* It is said of the Father,
— *Filius proprium pepercit, sed pro nobis tradidit* —. He spared
not his same Sonne, but gave him for us all to death; yet *E-
phes. 5.* It is said of the Sonne, — *Tradidit semetipsum pro
nobis* —; — *He gave himselfe for us* —. Here is a double
— *Tradidit* — an *x* — *pro nobis* —, and a — *se pro nobis* —, if
he was given of the Father, and yet gave himselfe, how
can it follow, but that there must be both a sympathy of
nature and operation? And indeed it were a meere sacri-
ledge and robbery of their honour, to deprive them of
this so sacred a correspondence. Wee allow to all belee-
vers but one soule and one heart, *Acts 4.* to all those that
cleave to God *one spirit*, *1 Cor. 16.* to husband and wife
one flesh, to all men in respect of nature, but *one substance*;
If in sublimary matters (where there is no alliance or
reference with those more sacred) Scriptures approve
many to be one, shall we rife the Father and the Sonne
of the like Jurisdiction, and deny them to be eternally one,
where there is no parte of will, or substance? Heare how
the Apostle doth chalke out a way to our beleeffe, by the
rules

rules of divine truth, 1 Cor. 8. 6. *There is one God which is the Father, of whom are all things, and wee of him, and one Lord Jesus Christ, by whom are all things, and wee by him.* Here is - *Deus* - and - *Dominus* -, a God and a Lord, and yet no pluralitie of God-head, and an - *ex quo* - and a - *per quem* -, of whom and by whom, yet a unitie of power, for as in that he sayes one Lord Jesus Christ, he denied not the Father to be Lord, so by saying one God the Father, he denied not the Sonne to be God. — *In te igitur est Deus per unitatem nature, & non est Deus præter te propter proprietatem substantiæ.* Ambros. lib. 1. de fide ad Gracian. 2. cap. With what sacred inscriptions do we find him blazoned, the ingraven forme of his Father, the image of his goodnesse, the brightnesse of his glorie? and with these three of an Apostle, a Prophet ranks other three not subordinate in majestie or truth; as if the same inspiration had dictated both matter and forme. Counsellor, the Almighty God, the everlasting Father, the everlasting Father in a double sense, either as he is author of it, as *Jabal* was said to be the Father of Musicke, when he was but the Author or Inventor; or in respect of his affection, because he loves with an everlasting love; yet some leaning on the word of the Greeke Interpreter *μελλον*, which the vulgar renders, — *Pater futuri sæculi* — would restraine it onely to the life to come, but *Calvin* extends it to a perpetuities of time and continued Series of all ages; And the *Chaldee* translation (which with the *Hebrew* is most authentique) seemes not onely to assent to it, but applaud it too. — *Nomen ejus ab antè mirabilis consilio, Deus fortis, permanens in seculo seculorum.* — However the *Septuagint* (terrified with the majestie of so great a name) give it us by — *Μεγαλι Consiliū Angelus* —; which words though they have no footing in the originall, yet both *Augustine* and *Tertullian* approve the sense, taking — *Angelus* — for — *Nuncius* —, so that *Christ* tooke not upon him the nature of an Angell (as some would injuriously soize upon

Esay 9. 6.

In cap. 9. Esay.

The Arraignment

Origens opinion) but the office, by which as a Legate or Mediator, rather he appeared to those Patriarchs of old, Abraham and the rest, Gen. 18. 3.

I have once more brought Christ as farre as Jacob and Abraham, but the Text tels mee a little farther, and so doth my adversarie too, till I have verified in Christ the strength of that voice, *I am the God of Abraham, and the God of Jacob*. We may not leave him here with the bare title of an Angel, we must goe higher, to that of the Sonne of God, where we shall meet our implacable Arrian in his violent opposition. *If there be a Sonne, he must be borne, if borne, there was a time when there was no Sonne; for to bee borne, presupposes a beginning, and that time.* Saint Augustine divided (as it seemes) betweene pitie and indignation, answers; *Qui hoc dicit non intelligit etiam natum esse, Deo sempiternum esse.* To be borne with God, is to be eternall with God, and he opens himselfe by his old similitude, *Sicut splendor qui gignitur ab igne*, as light which is begotten of fire, and diffused, is coequall with the fire, and would be coeternall too if fire were eternall, so the Sonne with the Father, *this being before all time, the other must kisse in the same everlastingnesse.* The Father thinking his reason built too slenderly, doth buttresse (as it were) and backe it with the authoritie of an Apostle, such an Apostle as was sometimes a persecutor, and therefore his authoritie most potent against a persecutor, where he stiles Christ, *The power and wisdom of God*. If the Sonne of God be the power and wisdom of God, and that God was never without power and wisdom, how can we scant the Sonne of a coeternitie with the Father? For either wee must grant that there was alwayes a Sonne, or that God had sometimes no wisdom, and impudencie or madnesse were never at such a growth of blasphemie as to belch the latter. If the reverend allegation of a learned Prelate, or those more sacred of an Apostle, cannot bung up the mouth of a malicious Heretique,

1 Cor. 8.

uique, heare the voyce of a Prophet, & a Father warbling
upon that roo. *Refra me there was no other God, and after me
there shall be none, Esay 43. 10. Quis hoc dicit, pater, an fili-
us? (saith Ambrose) who is here the speaker, the Fa-
ther or the Sonne (he comes over him with a subtile Di-
lemma:) if the Sonne, thus he saith, — before mee there was
no other God, if the Father, — After me (saith he) there shall
be none, for both the Father in the Sonne, and the Sonne
in the Father must be knowne, when thou namest a Fa-
ther, thou hast also designed a Sonne, because no man is a
Father to himselfe; when thou namest a Sonne, thou
confessest also a Father, for no man is Sonne to himselfe,
the Sonne therefore can neither subsist without the Fa-
ther, nor the Father without the Sonne, the one being
from everlasting, we may not depose the other from the
like omnipotency. If truth thus twisted in a triple au-
thoritie of Prophets, Apostles, Fathers, cannot allay the tur-
bulency of a contagious heretique, heare the voyce of
him who spake as never man spake; never Father, Apo-
stle, Prophet, (if at length such an authoritie be passable
with an Arrian) the Lambe of God; O Father glorifie mee
with thine owne selfe, with the glorie which I had with thee be-
fore the world was, Joh. 17. 5. Hearest thou Infidel? a Sonne,
and glorified; with the Father before the world? what
thinke now, what by-path for evasion where thou art
compassed with such a cloud of witnesses?*

Tell me devill (for hereticke is too cheape and low an
attribute, when thou art growne to such a maturitie and
height of prophanation) was there a time when omni-
potent God the Father was not, and yet was there a
God? Gird now up thy loynes, and answer if thou canst, for if
he began to be a Father, then he was first a God, and af-
ter made a Father, how is God then immutable, how
the same one, when by accessse of generation he shall suf-
fer change? Grant mee then a God eternall, and thou
must a Father, and if a Father, a Sonne too, they are rela-
tives,

The Arraignment

tives, and cannot digest a separation either in respect of time, or power. And this thou didst once subscribe to (and I know not what devillish suggestion wrought thy revolt) in an Epistle to *Eusebius*, if the authoritie of *Brennus* will passe for classicall, where thou couldst afford him the stile of *sanctus Deus variis formis, plenus Deus, unigenitus* — and a little before that he had his beginning, *ὁ ἄρχων ὁ ὢν ἀείων* — *ante tempora, ante sacula*, why shouldst thou now then rip up the wombe of Deitie, and enquire how hee was begotten? how borne? and when? as if thou labouredst to bastard his descent, and make it temporarie. Doe not, doe not out of the custome of humane generation tie eternitie to time, or manner, and so at once vomit error and blasphemie. Heare the voice of the Lord thundring unto thee, *Cui me similem existimas?* who is like unto mee, or to whom is the arme of the Lord revealed? *Ad e ante montes genuit Dominus*, before the mountaines were seled, or the hills raised, I was brought forth. *Habeat ergo generationis inusitata gloriam, qui habet potestatis inusitata gratiam*. He that hath an unwonted Jurisdiction in respect of power, it were a derogation too capitall to lessen his prerogative in way of birth; observe what pompe he carrieth of antiquity, what descent, how derived? by *Heroulds* of no meane ranke, a King, and a Prophet, and a Prophet that's a King, *I was set up of old, from everlasting*, Prov. 8. 24. *His goings forth have beene from everlasting*, Mich. 5. 2. *Thy throne is established of old, thou art from everlasting*, Psal. 93. 2. *Harke, from everlasting, from everlasting, from everlasting*, one ecchoing to another, as if the same pen had beene as well the directrix of the languages, as the truth. If thou shalt then hereafter ball an eternitie with a — *quando*, or a — *quemodo natus?* I goe on with the Father still, *Quid te ista questionum tormenta delectant?* *Audis Dei filium, aut deum, aut agnoscis naturam?* — *Quæris* that are too nice rather torment the understanding, than informe it, and are more

*Ambros. 1. de
fide, cap. 5.*

Amb. ut sup.

(more apt to puzzle our judgement, than to rectifie it. Subtily of questions (I know not whether) it hath more convinced, or begotten error, or improved us in our knowledge, or staggered us. And hence I suppose was the substance of the Apostles advice to the Romanes, *Hec est weak in faith receive you*; but not to doubtfull disputations, *Cap. 14. 1.* Curiosities of question have ever been the engines and stales to heresie, and therefore some of the Fathers have nick-named *Philosophers* with an *Hereticorum Patriarcha*. It is no lesse a policy than right in sadder learning, to give Divinie the chaire, for if Arts with their subtle retinue once invade it, sense and reason will hisse faith out of doores. And therefore we finde the same Apostle vehement in his *Cavete ne vos seducat*, Beware lest any man *foile you through Philosophy and vaine deceit, after the traditions of men, after the rudiments of the world, and not after Christ*, *Coloss. 2. 4.* In matters of faith be that playes either the Philosopher, or the Criticke, displayes neither his Judgement, nor his Religion, for the *kingdome of God is not in word, but in power*, *1 Cor. 4. 20.* Consider (saith *Augustine*) *quod essetis fidelis non rationalis*, Faith, not reason, is our Anchor in this depth, and beleefe, not scruple, is our steersman to our Port. Wisdome, I meane that which is worldly and feathered (as it were) with transitorinesse, must now boope to simplicitie, strengthen to weaknesse. How doth the Apostle jumpe with us? *Hec vult dicens the foolish things of this world to confound the wise, and the weak things the mightie*, *1 Cor. 1. 27.* Hence it is that the kingdome of heaven belongs unto children, *Matth. 19. 13.* And God hath hid it from the prudent, and revealed it to babes, *Matth. 11. 25.* and therefore *S. Augustine* makes a proud knowledge strike faile to a modest ignorance in his *188. Ser. de Temp.* *Malum est pie ignorantiam confiteri, quam temere mihi scientiam vindicare.* In sacred matters your nimble Criticisines are as ob-

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noxi-

Tertull.

Esay 45. 3.

Idem, ibid.

Lib. 1. dist. 19.

Orat. contra
Arrianos.

notions to desperatenesse, as danger; to be curious (here) is to be quairfully midde, and thus to thrust into the bed-chamber of the Almighty is a franticke sawcinesse. Who can unlocke those Coffers of omnipotency, but he that breakes in peeces the gates of Brasse, and cuts in sunder the barres of Iron? Who those Cabinets of abstruse knowledge? but he that gives thee the treasure of darknesse, and hidden riches of secret places? How can our low built apprehensions but flag in the expression of such a birth, when wee finde a Prophet so transported with contemplation of it, that he dares the world with an Interrogation, — *Generationem ejus quis enarrabit?* Who shall declare his generation, Esay 53. Yet we have met with some supercilious and daring wits, which venture here to untwist this mysterie of generation, as if they would calculate an eternall birth-right, leaning upon the authoritie of S. Hieron in his Commentaries upon Eccl. 1. where he asseerts, that in sacred Scriptures — *Quis* oftentimes is not put for an impossibilitie, but a difficultie. And he instances in this — *Quis* — of Esay, *Generationem ejus quis enarrabit?* But Linsbard doth both vindicate and interpret the Father, thus, — *Non dicit quod generatio filii eternum* — He sayes not that this eternall generation of the Sonne of God can descend to any mortall capacitie in an absolute and full knowledge; but in some measure and degree; for so the Apostle doth peece-out our perfection here, *Wee are happy in part, and know onely in part*, not a haire, not a feather as we should. *Dic mihi* (saith Augustine) *altitudinem Caeli, profundum Abyss, &c.* Shew me the height of Heaven, and the depth of Hell, number (if thou canst) the sands of the Sea, the drops of raine, or the haire of thine owne head. Plane mee out by some perfect demonstration the truth of those things which growell here below, and I will beleeve thy knowledge may aspire to those which are above; but thou hast no power of compassing the one, nor possibilitie in the achievement

ment of the other. For when all thy faculties of understanding, will, have fluttered so high as the wings of nature can elevate and mount them to, yet thou wilt at last make up the storie of Icarus, and finde that these are but waxen plumes, and will melt at the presence of those glorious beames, and so thy fall will be as dishonourable as thy attempt was peremptory; for if the great Doctour of the Gentiles (rapt up into the third Heaven) said that hee heard words unexpressible, which no tongue dared to utter, how canst thou dissolve and untie — *Paterna generationis Arcana* — (as Ambrose styles them) those knots and Riddles of eternall generation, which can never bore a humane intellect, nor lie within the verge of mortall apprehension? *Mibi enim impossibile est generationis secreta scire* (saith the Father) *mens deficit, vox silet, non mea tantum, sed & Angelorum, supra potestates, & supra Cherubim, & supra Seraphim, & supra omnem sensum, in his i. de fide ad Gratian. c. 4.* It is not then so much ambition in our desire, as madnesse, to attempt the knowledge of that where there is an impossibilitie of revelation. Those enterprises are temerarious and over-head-strong, which put on where there is not onely danger, but a despaire of conquest. How can reasonable man but lie buried under the weight of such a myserie, at which those grand pillars of the Church have not only shooke but shrunke? How must wee be stricke dumbe when the tongues of Saints and Angels stutter? How our mindes entranced, when the glorious host of Heaven, and all those feathered Hierarchies shall clap their wings? All reasons tongued, all apprehension non-plust, all understanding darkened; so that I may now speake of this metaphoricall depth, as Job did of that other naturall, — *Thick hath made a cloud the garment thereof, and thick darkness a swaddling band.* *Insubili vobis misteria (nom.)* but *non vobis* of Mysteries carrie with them such an awe and Majestie, as if they would be obeyed, not disputed, and assented to,

Esay 44. 7.

Iob 38. 8.

Ecclus. 10. 19.

Esay 44. 24, 25.

not controuersit. In secrets without bottome (such as car-
ry the stampe of sacred) except faith holds us up, like
children we swimme without bladders, and must either
dabble to the shore, or sinke, reason hath not an hand to
lend us. Faith and reason in respect of mystrie, are as a
wheele and a bucket at a deepe well; faith hath both the
power and safetie of descent, and nimbly fathoms it,
whilst reason wheelles, and rotunds it, and is strangely
giddied in a distracted Gyre. And indeed who durst lave
such an Ocean, but he that sies to the deepe he drie? or can
shut up the Seas with doores, that they breake not out, and say,
hither shall thou come, no further, there shall thy proud waves
stay? What eye that lookes on the Sunne, and dazels
not, but he that sees from everlasting to everlasting? and seeth
our lightning that they may come and gae, and say, here we are?
The starre-gazer and bold figure-finger are at a stand
here, why lookest thou up thou proud Astrologer?
you men of Galile, why gaze you into heaven? Thus
saith the Lord of hosts, he that form'd thee from the
wombe: I am the Lord that maketh all things, that stretch
out the heavens alone, that frustrate the tokens of heath,
and maketh diuines mad, that turneth wise men backward,
and maketh their knowledge foolishness. Thou, O Lord, shalt
have them in derision, thou shalt laugh the heathen to scorn,
for the fume of their wrath, and the words of their lips they shall
be taken in their pride, as the dust (O Lord) shalt thou drive
and scatter them, and in thy wrath thou shalt consume them,
that they may know that it is God that ruleth in Jacob, and to
the end of the world. A signe was shewed that the world will be
ruined, it now in his pompe and height of glory,
and flourisheth like a green bay-tree, anon looke after
him, and he is nowhere to be found. He is up yet,
but is with the proud man in the slippery places, and (anon) with him, how suddenly doth
they cryed, perished, and brought to a farewell end? The
whole English Church is now in a strange combustion

on, and he must kindle it, by and by those flames shall light him to his owne ruine. Here he may roote, and bud, and branch, and grow to a goodly height; but the hand of vengeance hovers over it, and when it strikes, it fells it at a blow, and it comes downe like a pine from a steepe mountaine, which in the fall shatters both the branch and body. It is here, as with mists and fogs, which wee see first rise as in a thin smoke from a low Fen or Valley, but gathering strength climbe the mountaine, and at last so thicken in one bodie of vapours, that they seeme to dare the Earth with a second night, till the Sunne (recovering height and power) by the vertue and subtiltie of his beames, doth dissipate and open them, and they are scene no more.

Will you have a president? wee finde *Arrius* at first a meane Priest of *Alexandria* in *Egypt*, a man keene and subrill, as well in wit as learning, Spanish for his magin, *quam virile religiosus*, sed glorie, et voluntatis impudens, (saith *Ruffinus*). In vertue not so much refined, as in the deportment of the outward man, which promised a set gravitie, though no truth of Religion, in a thirst and pursuit of honour and noveltie, strangely violent; — *Dubis erat in colloquio, persuadente animas, et blandis*. In his discourse no lesse sweet than powerfull, and where he gaires no conquest by perswasion, he mines by flattery; Thus by the forceries and enchantments of a voluble tongue, simplicitie is betrayed, and under a pretext of truth, silly women (who are ever most affected with levitie and change) are first led captive; and these for the enhancement and propagation of their new doctrine, commerce with their allies, and these tickled with new fancies, applaud the designe, entertaine the noveltie, conventicles are both consulted on, and summoned, and in a short time, *Sextingenta virginum professor in unum* *opulenta* sit. — So *Epiphanius*. Their Religion is yet in the blade, and greene onely in a few the disciples, about it

Lib. I.

Advers.

it

*Ambr. 1. de fide,
cap. 4.*

it growes up by their league with others, *Endoxius, Eunomius, Aetius* and *Demophilus*, *plura nomina, sed una perfidia*; Cohere though not to the same title, the same villany; so that those dangerous tumults in the body of the Church, could not but now startle the Head and Governour. *Constantine* is informed of those pernicious and desperate proceedings, who calls a Councell of 318. Bishops for the condemnation of the Heretique. Some conversant in subtiltie of question (as there was never opinion so deformed, but found a Champion to propague it) favoured *Arius*; but at length most of them decreed with one mouth Christ to be *iusus*, 17 a while sticke fast to the opinion of the Heretique, 11 whereof by the menacing of the Emperour subscribed, *Memento, homo, non muris*, and the other six are now with *Arius* upon termes of exile; they betake themselves to *Palestina*, where partly by strength of Argument, partly by the insinuations of a smooth tongue, they gaine other Bishops to their opinion; anon, *Constantius* and *Valens*, Emperours; some they seduce by subtiltie, some by gifts, some by power, some by crueltie; those that assied constantly to the profession of Christa divinitie, they invade by persecution, and all the wittie torments that malice or tyrannie could devise, are now put in practice, for the torment of those professors, in so much that the hearts of their verie enemies, could not but thaw into pitie to heare the cryes, but constancie of little children under the barbarous hands of their merciless tormentors. *Christianus sum, Christianus vocor*, *David, cith, & edes*, as the author in his *Historia tripartita de persecutione Vandalorum*.

This heretic now is full blowne, and at the growth; one *Aetius* more makes it ripe, and ready for the sickle. *Alexandria* is yet infected, and soile dregs of *Arianisme* reigne not onely here, but in the neighbour Provinces; In so much that *Alexander* (then Bishop) daily pestered with those damned innovations, on a Sunday, (for

(for so my *Antiphrasis* telme) earnestly prayed that God would either take him away, lest he should be defiled with the like contagion, or that he would shew some miracle, either for the conversion or confusion of the Heretique. Not long after, the desires of this holy man were accomplished, and in such a way of judgement, that the relation would fite better with a ring of Scavengers than a noble throng, his bowels burst, as sometimes *Iudas* did, *Et sic finem adeptus est, in loco imminundo & graveolenti*; - his death was equally odious with his life, and that with the place he died in, no sad retinue or pompe of exequie nor embalme him, no hearse or winding sheet, but his own entrails, and grav'd up with excrements, in stead of earth, an end as odious as untimely, as if it proceeded from the hand of vengeance, and not Fate.

And so Saint *Ambrose* dilates on it. *Non est fortuito mors tibi in sacrilegio parâ, pœna parâ processit exemplum, ut idem subirent supplicium, qui eundem Dominum negaverunt & eundem Dominum prodiderunt*. It is not casual, but a destined end, that in a like sacrilege, there should be a like example of punishment, and so both meet in one way of ruine, which had denied and betrayed their Master.

1 de fide, cap. 5.

I have now brought this heresie to her grave, but the funerall of this is the resurrection of another, and the intertainment of that, of a third. No part of Christ (either in respect of his divinitie or man-hood) but is the mine of a new heresie, which (if I should endeavour (here) either to confute or open) would prove an undertaking fitter for a volume, than a discourse, and for a Librarie, than a volume. I cost the hours of an entire age, and the sweat and elaboratenesse of all the Fathers. Those few sands which are now in their constant course, will be runne out in the very nomination of *Marcionites*, *Valentinians*, *Hebionites*, *Apollinarians*, and the residue of that cursed rabble, and so I shall be cast upon your censures,

if

If not as I have been weake, yet as I have been tedious.
 I will then open the mouthes of very Heathens, and they
 shall both speake and confirme this truth, and no lesse
 oppose our adversaries than convince them, an authoritie
 I know not how unfavoury or unseasonable to a divided
 Auditorie, where a prophane quotation sounds some-
 times as heathenish as a tradition, which in the verie
 name is cri'd downe as Apocryphall and Romanish;
 but I must put that upon the hazard, not esteeming the
 froth either of popular censure or approbation.
 Heathens indeed are little above the condition of
 beasts; if that onely aduate a man which animates a
 Christian, the soule of faith; yet if God please to cast his
 pearlys before these swine, wherefore hath he made us
 Lords over them, but to vindicate those hallowed and
 precious things from the hands of unjust possessors? *Pre-
 clare Esoterium dicta Theologica ab eis, tanquam in justis
 possessoribus, in usum nostrum transferenda.* It is Augu-
 stine in his second booke De Doctrina Christiana 4. Chap.
 Divine truth in Heathen mouthes, is like the Jewels in
 Egyptian hands, there wants no Alchymist to refine the
 metall, onely some discretely Israelite to transerre the
 use: he that was brought up at the feet of Gamaliel, pre-
 ching to the ignorant Idolaters of Athens, concludes
 against them from the mouth of their owne Poets,
 as some of your owne Poets have
 said, As 27. 28. T'enough to gaine, I say, not autho-
 ritie, but applause to his discourse, and to convince the
 Heathen shame, if not their faith. Dive with me a little
 farther into their secrets, and we shall find amongst much
 Hay and Stubble, some Gold and Precious stones, doctrines
 which want no truth to make them sound, onely divine
 authoritie to make them authentique. It was not impos-
 sible that the true light which shines on every man that
 cometh into the world, should glimpse into those that
 sat in darkness, and in the shadow of death. For old

Sim-

Simplicianus in *S. Augustines* Confessions 8. Booke 2. Chapter, gives inco[n]gruement to a particular inquirie, and concludes in certaine bookes of the Platonists—*Deum insinuari, & ejus verbum*—And of this God, and the Word, the very Philosophers were not ignorant, for wee meet with a *Hermes*, and a *Zenon*, stiling the maker and orderer of the Universe—*λογος*,—The Word—which they inlarge with other attributes of—*Fate, necessitie, God*—and what favours a little of a heathenish relique—*Animum Jovis*—taking—*Jupiter*—in the sense that they doe God, as *Laetantius* in his 4. booke *de vera Sapient. cap. 9.*

But why doe wee rob them of their maiden-honour, and take their sayings upon Tradition meerly? let them speake themselves in their peculiar and mother-tongue. *Numerius*, a famous Pythagorian (one, who twixt *Plato* and *Moses*, put no difference but of Language, calling *Plato-Mosen*, *Attica Lingua Loquentem*,—*Moses* (speaking the Atticke Dialect) *Deus primus* (saith hee) *in seipso quidem existens, est simplex, propterea quod secum semper est, nunquam divisus; Secundus, & tertius est unus.* The first God is alwaies existent in himselfe, simple, indivisible, the second and third one; and a little after, he calls this first God—*Cramis Dei patrem*,—The father of the creating God. Had they all adored what hee here acknowledged, a Trinitie in unitie (so to bee worshipped) I should then propose their precept not onely to bee embraced, but their practice to be imitated. Search on, and loe that rich Mine of Truth is not yet at her drosse, or bottome, for *Heraclitus* next, one who was wont to call *S. John, Barbarum*, that Evangelist to whom belonged the Eagle, as well for sublimitie of Stile, as Contemplation; hee—*censet verbum Dei in ordine Principii, atque dignitate constitutum, apud Deum esse, & Deum esse, in quo quicquid factum sit, fuerit vivens, & vita, & eis, tum in corpora Lapsam, carnemque indidit, hominem apparuisse, ostendens etiam tunc naturam suam magnitudinem.* Harke
R how

The Arraignment

how the Frog chaunts like the Nightingale, (It is *Maximilians*, *Ethnici audiendi*, non tamquam *Philomele*, sed *Rine*) and curiously counterfeits her in everie straine? How closely this obscure Heathen followes not onely the Gospels truth, but the phrase too? *In the beginning was the Word, and the Word was with God, and was God, all things were made by him, every living Creature, life, and thing, then this Word was made flesh, and appeared man, and even then shewed the glorie of his nature.* How sweetly hee warbles with his Barbarian, as if by an easie labour of Translation hee had bereft him both of Truth and Eloquence? I marvell not now at that Testimonie of *Basil the Great*, upon those words, *In principio erat verbum*—*Hoc ego novi, multas etiam extra veritatis rationem positas*—I have knowne many (saith hee) and those put without the pale and list of divine Truth, men meerely secular, advancing and magnifying this peece of Scripture, and at length bold to mix it with their owne decrees and writings. And *S. Augustine* seconds it with an instance—*Quidam Platonius*—A certaine Platonist was wont to say that the beginning of *S. Johns Gospell* was worthy to bee written in letters of gold, and preached in the most eminent Churches and Congregations, in his 10. booke *de Civitate Dei*, c. 29. O the divine raptures and infusions that God doth sometimes betroth to his very enemies! who can but conceive that as the very worst of men have knowledge enough to make them inexcusable; so the best of Heathen had enough to make them Saints, were their faith that hee should bee their Saviour, as great as their knowledge, that hee was the Sonne of God. With what rich Epithetes they bedeck and crowne him—*Mentis Germen, Verbum Lucens, Dei Filius*, (it is his saying, who (I know not by what search) found out almost all Truth, *Mercurius Trismegistus*) the minds blossom, the word that gave light, the Sonne of God. What else did *S. John* adde, but that the Word was light? And *S. Augustine* give

gives this farther testimonie of that heathen, that he spake many things of Christ in a propheticke manner—*eidem veritate, licet non eodem Animi affectu*—with the same truth the Prophets did, but not with the same affection—*pronunciabat illa Hermes*—*Dolendo, pronunciabat hoc Propheta, gaudendo*—in his 8. booke *de Civitate Dei*, 23. chapter. And why should we barre some of their Philosophers of a propheticke knowledge, when a Poet shall fill his cheekes with a—*Chara Deum Sobo'es, Magna Jovis incrementum*—? And if wee looke backe to those Oracles of old, the Sybills sacred Raptures, we shall finde them more like a Christians Comment, than a Heathens Prediction.

*Tunc ad mortales veniet, mortalibus ipsis
In terris similis, natus Patris omnipotentis
Corpore vestitus*—

Whereof if wee inquire a little into the originall, S. Augustine will tell us that the Greeke copies give us, *Ἰησοῦς Χριστὸς υἱὸς τοῦ Θεοῦ*—Jesus Christ, the Sonne of God, the Saviour; and it is not only probable, but evident, that the Gentiles had a knowledge of Christ as hee was the Word, as it appeareth by that of Serapis unto Thulis, King of Egypt. And it is strangely remarkable, what wonderfull Titles and Inscriptions the Platonists dedicate to his name and memorie, with which (as with a wreath and Laurell) they girt and beautify his Temples, *Dei verbum, Mundi Opifex, Idea boni, Mundi Architectypum, Moderator, Distributor, Imago primum entis, rationalis Creature exemplar, Pastor, Sacerdos, Utraque humens, Lux, Sol, Caelumque candens, mentis germen divine, Verbum Lucidum, Filius primogenitus, primi Dei semper viventis Umbra, Vita, Splendor, Virtus, Candor lucis, Character substantie ejus*, and the like, which could not but flow from a heart divinely toucht, and a tongue swolne with inspiration, as Rossetus tells

*In oratione contra Arrian.
de eadem Deo,
&c.*

tels us in his *Trismagisti Pinandrum*, 1 booke, 107. page. For these and the like sayings, some of the ancient Fathers have conjectured that *Plato* either read part of divine storie, or whilst he travelled in *Ægypt*, had a taste of sacred truth, out of the sayings of the Hebrewes by an *Amamensis*, or interpreter; for then many of the Hebrews (the Persians reigning) wandred in *Ægypt*.

Moreover, *Aristobulus* the Jew, who flourished in the time of the *Machabees*, writing to *Ptolomie Philometora*, King of *Ægypt*, reports that the *Pentateuch* before the Empire of *Alexander the Great*, and the *Persian Monarchy* was translated out of Hebrew into Greeke, part whereof came to the hands of *Plato* and *Pythagoras*; and hee is after peremptory, that the *Peripatetickes* out of the bookes of *Moses*, and the writings of the Prophets drew the greatest part of their Philosophie, and it may seeme strange what the Jewish Antiquarie traditions of *Clearchus* (the most noble of that Sect) who in his first *de somno* brings in his Master *Aristotle* relating that hee met with a certaine Jew, a reverent and a wise man, with whom he had much conference concerning matters both naturall and divine, and received from him such a hint and specialty of choicer learning which did much improve him in his after knowledge, especially in that of God, as *Iosephus*, lib. 1. contra *Appionem*, & *Eusebius* in his 11. de preparat. Evangelica c. 6. *Clement. Alexandrin.* 5. *Stromaton.*

And thus I have at length (though with some blood and difficultie) traversed the opinions of the ancient, and shewed you the errors of primitive Times in their foulest shapes. I have opened the wiles and stratagems of the adversarie, and how defeated by the chariots of *Israel*, and the horsemen thereof; what Bulwarks and Rampiers the Fathers raised for propugning of Christs divinitie, and how besieged by cursed heresies, with what successe, what ruine.

Let us now returne where we began, and place Christ where

where we found him, before *Abraham*, before the world, where (me thinkes) he now stands like a well-rooted tree in a rough storme, where though windes blow on him so furiously, that hee is sometimes forced to the earth (as if he were meerely humane) yet hee bends againe, and nods towards Heaven (to shew that hee is divine, and but a plant taken thence grafted in our *Eden* here) where though tost up and downe with blasts of Infidelitie, yet when the envy of their breath is spent (as we see a goodly Cedar after a tempest) he stands strait, un-rent, as if he scorned the shock of his late churlish encounter, and dared his blustering Adversary to a second opposition.

Gloria in excelsis Deo.

FINIS.

where we stand him, before the world,
 where (we think) he now stands like a well-rooted tree
 in a rough storm, where though winds blow on him to
 ruin, that he is firmly rooted to the earth (as if
 he were merely human) yet he bends again, and nods
 towards Heaven (to show that he is divine, and but a
 plant, when these gifts in our Eden here) where
 though cast up and down with blasts of Indiscreet, yet
 when the envy of their breath is past (as we see a good-
 ly Cedar after a tempest) he stands firm, un-torn, as if he
 learned the shock of his last earthly encounter, and dis-
 covered his lasting Adversity to a second opposition.

Given in excise De.

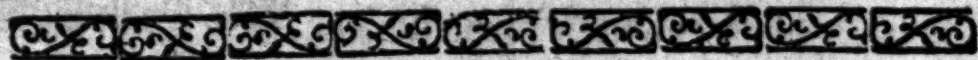
FLY 12.

MOSES and AARON,
OR
THE AFFINITIE OF
Civill and Ecclesiastick power.

A SERMON INTENDED
for the Parliament held at Oxon,
August. 7. 1625.

But by reason of the sudden and un-
happy dissolution, then, not preacht, but since
upon occasion, was; at St. MARIES in Oxford,
the 26. of February. 1625.

BY
Humphry Sydenham, Mr. of Arts,
and Fellow of WADHAM College
in OXFORD.



LONDON,
Printed by JOHN HAVILAND.
1636.

Moses and Aaron
OR
THE AFFINITIE OF
Civill and Ecclesiastick power.

A SERMON INTENDED
for the Parliament held at Oxon,
August. 7. 1627.

But by reason of the sudden and un-
happy dissolution, then, not preached, but since
upon occasion was; at St. MARIES in Oxford,
the 18. of February. 1627.

BY
Humphry Stenham, M. of Arts
and Fellow of WADHAM College
in OXFORD.



LONDON,
Printed by John HAVILAND.
1628.



TO MY MVCH
DESERVING FRIEND
AND BROTHER, FRANCIS
GODOLPHIN, Esquire,

This.

MY DEARE SIR,

WHilst others declaime (too
justly) against the dull
charities of the times,
and the coldnesse of af-
fection in their Allies
and blood, I cannot but
magnifie their worth, in you, where I have
met a vertue, scarce exampled by a second,
friendship in a Brother. I thought it a
high injustice to smother such a miracle, and
therefore have here set it upon record; that,

S

as

The Epistle Dedicatory.

as the age may blush at her other prodigies, so glorie here, that shee hath (at length) brought forth one who hath not lost either his Nature to his alliance, or pietie to his Countrey. A goodnesse seldome parallell'd in these dayes of ours, these degenerate dayes of ours, when wee may finde a more naturall correspondence, a livelier heat of affection, amongst those of savage and barbarous condition, than in the bosome of our owne Tribe and Nation. But I may not tax, when I am to salute, 'tis out of the road of gratulation; this is intended so, A meere declaration of my thankfulness for all those your noble Offices of a reall brother-hood, which though I have not power (at yet) to satisfie, I shall have ever will to acknowledge, and in that loyalty I persist,

Your most respectfully ingag'd,

HVM. SYDENHAM.

Moses and Aaron,

OR

The affinity of Civill and Ecclesiastick power.

EXOD. 4.12.

Goe, and I will be in thy mouth, and teach thee what thou shalt say.



How strangely God compasses what hee projects for his, by the hands of an obscure Agent? *Israel* hath beene long enough under the groanes of *Aegypt*, it shall be now unyoked from that heavy servitude; and this must be done by no trodden meanes or ordinary instrument: But one that *Israel* and *Aegypt* too shall stand amaz'd at to see in such a power of substitution, a *Shepherd*. *Moses* a feeding

Cap. 3. v. 9, 10.

Cap. 3. 8.

Cap. 3. 1.

Cap. 3. 4.

Cap. 4. 18.

Cap. 2. 17.

Cap. 3. 2.

Cap. 3. 3.

Cap. 5. vers. 6,

7, 8, 9.

ding his fathers flocke not farre from *Horeb*, the mountaine of the Lord, when suddenly a voice doth at once astonish and invite him, *Moses; Moses*. 'Tshould seeme the affaires were both of necessitie and dispatch, when the person to bee imploied was thus prest by a double summons: what shall he doe now? *His flocke* must bee left with *Jethro in Midian*, and hee shall to *Court*, there to ransom an engag'd and captiv'd Nation, from the shackles of a Tyrant; A simple designe for one season'd in the course conditions of an *Hebrew* and a *Midianite*: Men knowne more by the largenesse of their folds, than any eminence for matters of state, most of them being herds-men, or shepherds. But see how God will extract wonders out of improbabilities, and miracles out of both: *Moses* shall first see one, and then do many. Behold an Angel of the Lord in a flaming fire in a bush, the bush burned (saith the Text) and the bush was not consumed. A vision as strange as the project hee is now set upon; and doth not so much take, as stagger him. That it burned and consumed not, ravishes his eyes only, how it should burne and not consume, his intellectuals; So that he is now doubly entranced, in the sense, and in the thought. But there is more of mysterie involv'd here than the Prophet yet dreams of, or discovers. God in his affairs requires both heat and constancy: men of cold and languishing resolution are not fit subjects for his employments, but those which can withstand the shock of many a fiery triall; they whose zeale can burne cheerefully in the services of their God, and not consume. *Moses* therefore shall now to *Pharaoh* with as many terrors as messages. Ten times he must bid the Tyrant let *Israel* goe: every Injunction shall finde a repulse; every repulse, a plague; and every plague, a wonder. Somewhat a harsh Embassie to a King, and cannot bee welcom'd but with a stone, whose disposition is as impatient of rebuke, as not inur'd to't. Those eares which have beene fleckt hitherto with the supple dialect

of

Moses and Aaron.

133

of the Court, (that oile of Sycophants and Temporizers) will not bee rough't now with the course phrase of a re-proofe, much lesse of menacing. Ther's no dallying with the eie of a Cockatrice; I am sure none, with the paw of a Lion; Ruine sits on the brow of offended Sovereignty, each looke sparkles indignation, and that indignation, death. *Moses* is now startled at the imployment, and be-ginnes both to expostulate and repine.—*Who am I that I should goe unto Pharaoh?* I am not eloquent, but of slow speech and of a slow tongue.—*Good Lord!* In a Prophet what a peece of modestie with distrust? will God imploy any whom hee will not accommodate? Hee hath now thrice perswaded *Moses* to this great undertaking. The other as often manifests his unwillingnesse by excuse, as if he would either dispute Gods providence, or question his supply. Wee finde therefore this diffidence checkt with a new insinuation of rectifying all defects.—*Who hath made mans mouth, or who makes the dumbe, or the deafe, or the seeing, or the blinde, haue not I the Lord?* Why should any further scruple or doubt assaile thee? I that am the God of the Hebrewes will protect thee; let no waverings of *Israel*, or terrors of *Egypt* any way dismay thee: particular infirmities in their owne person I will mould a new to perfection, or if those vacillations and stutterings of the tongue yet dishearten thee, *Loe Aaron the Levite is thy brother, I know that hee can speake well, take him with thee, and this rod too, wherewith thou shalt doe wonders, as dreadfull as unpattorn'd. Deliver Pharaoh roundly my commands; if hee will not undear his eare upon the first Alarum, I will bore it with my thunder. Why standest thou then any longer so divided? Goe now, and I will bee in thy mouth, and teach thee what thou shalt say.*

Cap. 3. 11.

Cap. 4. 10.

Cap. 4. 10.

Cap. 14. 14.

Moses is dispatcht now, hath his Commission seal'd, each particle of his message punctually delivered him

Division.

wherein (as in all secular and subordinate Embassies) wee finde a *Command*, a *Direction*, and a *Promise*. The *Command*, *Go*; The *Promise*, *I will bee in thy mouth*; The *Direction*, *Teach thee what thou shalt say*. So hee that is singled out to any service of his God for the advantage of his Israel, must not give back or waver, *Go*—. If a willing obedience second this command, God promises to assist, *I will bee in thy mouth*; if there, be not dash't at the slownesse or unprovidednesse of thy speech, *I will teach thee what thou shalt say*. Once more is there a retired worth, which desires to sit downe to obscuritie, and seemes unwilling to the publike services of his God, hearest thou not this *prophesie* from Heaven? *Go*. But hast thou once undertooke them? bee not discourag'd, here's an — *aperiam*, too—. *I will be in thy mouth*; but am I welcom'd there with reverence and awe? speake boldly then, for, *Ego instrum*, *I will teach thee what thou shalt say*—, *Go* thou. But let's first cleare the passage. 'Tis not my intent to shew you *Moses* here in the stormes and troubles of the *Court* and *State*, but of the *Church*. I may not bee too busie with the *Riddles* and *Labyrinths* of the two first; the times are both rough and touchy, I will onely shew you a farre off, how this *Protest* and that *Camelion* vary both their *shape* and *colour*. *Moses* was indeed forty yeers a *Courier*, and the better part of his life a *States-man*, yet he was a *Priest* too (and so I follow him) if you dare take the authoritie of Saint *Augustin*, who though in his second booke on *Exod.* 10. *quest.* gives *Moses* barely *Principatum*; and *Aaron*, *ministerium*; yet in his *Commentaries* on the 98. *Psal.* hee thus interrogates, *Si Moses Sacerdos non erat, quid erat? numquid major Sacerdos?* and the sweet Singer of Israel, puts *Samuel* among them that call upon Gods name, and *Moses* and *Aaron* amongst the *Priests*, *Psal.* 99. 6. — I have now remov'd all rubs and obstacles, the way is smooth and passable, what should then hinder *Moses* any longer, *Go*—.

Aug. lib. 2. in.
Exod. quest. 10.
Aug. in Psal. 98.

Com-

Moses and Aaron.

135

Command and obedience are the body and soule of humane societies, the head and foot of an establish'd Empire. Command fits as Sovereigne, and hath three Scepters by which it rules, *Authoritie, Courage, Sufficiencie.*

Part 1.

Obedience, as 'twere the subject, and beares up it's allegiance with three pillars, *necessity, profit, willingnesse.* Sometimes Command growes impetuous and rough, and then 'tis no more Sovereignty but Tyranny. Againe, Obedience, upon distaste, is apt to murmure, and growes mutinous, and so 'tis no more a subject, but a Rebel; where they kisse mutually, there is both strength and safety; but where they scold and jarre, all growes to ruine, and combustion. And this holds not onely in matters Civill, but in those more sacred. Command from heaven presupposes in us an obedience no lesse of necessitie, than will, and in God, infallibilitie both of power, and encouragement. Faintnesse of resolution, or excuse, in his high designments, are but the Teltales of a perfunctory zeale, however they pretend to bashfulnesse, or humilitie. *I cannot speake Lord, or, I am unworthy,* were but course apologies of those that used them, when God had either matter for their employment, or time; And the *Quis ego Domine* of *Moses*, here, findes so little of approbation, that it meets a checke; the Text will tell you in what heat and cumule, with an *Accensus furor Jehova*, the anger of the Lord was kindled against *Moses*, and it should seeme, in such violence, that *Abusus*, after much traverse and dispute, makes that regeneration of his little lesse than a naturall sinne, and some of the *Hebrewes* have strangely punished it, with the losse of *Canaan*, perswading us, the maine reason why he came not thither, was his backwardnesse in obeying this—*propheta*, *Ger.* But that's a *Thalmydick* and wilde fancie, fitter for such giddy inolements, than the cares of a learned throng. And as *Moses* may not but obey when God layes his command on him, so hee must not goe without it. *Matthew* must bee called from

Ier. 1.

Rom. 1.
Exod. 3.

Cap. 4.4.

Tos. in cap. 4.
Exod. 3.

Perer. in Exod.

Match. 9. 9.

Galat. 1. 5.

Ierem. 14.

Elay cap. 6.

5

8

5

7

Aquin. 2. 2. 2.

qu. 185. art. 1.

Greg. de Valent.

in loc. Aquin. dist.

10. 1. 3. par. 2.

from his receipt of custome; and he is not honour'd with a true Apostleship, who wants his *vocatus sicut Aaron*. That of God to the Pseudo-prophets, was a fearefull Ironie, — I sent them not, but they ranne —, voluntaries (it should seeme) finde here neither countenance, nor entertainment, but whom God hath prest and sealed to this great warfare; yet the other notwithstanding, in the field, and seasoned once to battaile; the retrait is more dangerous, than the adventure.

Wee finde *Esay* more active and forward than any of the *Prophets*; and yet that spontaneoufnesse not chide; who (as if hee would anticipate the care and choice of God in his owne affaires) makes a hastie tender of his service, with an — *Ecce ego, mitte me*; yet hee had his former convulsions, and pangs too of feare and diffidence; *Wee is mee, for I am a man of polluted lips*. But see how God hammers and workes what hee intends to file, either in person, or by substitute? an *Altar* must bee the *Forge*, and a *Seraphin* the workeman, who with his tongs ready, and his coale burning, shall both touch those iniquities, and purge them, and then, and not till then, *here am I, Lord send mee*. As therefore to stand still, when God sends out his *proficiscere*, argues a rustie and sullen lazinesse, so to runne when hee sends not, arrogancie and presumption. That zeale is best qualified, which hath the patience to expect Gods *summons*; and then the boldnesse to doe his errand.

The Schooleman in his 2. 2. 185. question, being to deale of religious persons, straines not the *Myter* from his discourse, but moderates the *quere* by dividing it, and thinkes to take away all scruple by making *two*, whether it bee lawfull to desire Ecclesiasticall honour (Episcopall hee Epithetes) or to refuse it being enjoyned? *Gregorie de Valentia* (his *Amantensis* here) turnes the perspective from the Object upon the Agent, viewing as well the partie desiring, as the thing desired, where, though hee descrie beight

heights of sufficiencie in personall endowments : one Cap-
Pe, in all points canonicall, yet hee allowes not a batt for
his eager appetite to feed on ; a disopinion'd under-valued
man may not desire it for the dignitie, nor hee that's for-
tune-trodden for the revenue. Bee the person otherwise
ne're so compleatly accommodated, yet the irregularitie
in his appetite strangles his other eminenties, and so hee is
(at once) unworthy, and incapable. Reason and conscience,
will betroth Honour to desert, which yet they divorce
from the immodestie and heat of the desire ; for, if super-
intendencie bee in the appetite more than the office, 'tis pre-
sumption. Aquinas doth censure't so, a common practice
of the Gentiles, reprov'd in the Disciples ; *I know*
their Princes love to dominere, Mat. 20. if the honour bee
superior, 'tis ambition, and so merely Pharisaicall,—*I*
love the uppermost roomes at feasts, and chiefe seats at Sy-
nagogues, Marth. 23. If the revenue, it allies to covetous-
nesse, and differs from the sinne of *Simon Magus* thus,
he proffer'd money for the gifts, these cover the gifts for
the money.

On the other side, to reject the Ephod wherewith au-
thoritie would invest thee, checks doubly the refuser, in
wayes of charity, humility. Charity seeks no more her owne,
than her neighbours good ; now the charity wee owe unto
our selves, prompts us to search out—*Otium sanctum*
(as *Augustine* phrases it) a holy vacancie from these pub-
like cures, but that to the Church bindes us to under-
goe—*Negotium justum*, the imposition of any just em-
ployment, —*quam sarcinam si nullus imponit, intumescit*
vacandiam est veritati, si autem imponitur, sustinenda est
propter charitatis necessitatem ; the Father in his 19. de
Civ. Dei, cap. 19. Again, humilitie tye's us in obedi-
ence to Superiours, so that as often as we disobey them
we doe oppugne it, and this (in respect of God) is not
meeknesse, but pertinacie, —*Tunc ante Dei oculos vera est*
humilitas, cum ad respondendum hoc quod utiliter subire pra-

T

cipitur,

Quar. 1.

Aquinas ut sup.

Mat. 23.

Quar. 2.

Aquin. & Greg.
ut sup.

Aug. 19. de Ci-
vit. Dei, cap. 19.

Mag. Gregor. 1.
pari Pass. cap. 6.

capitur, pertinax non est —, Gregorie 1. part of his Pastorals 6. Chapter.

To avoid then all occasions of publike service for the Church, under a pretence of humilitie or reclusenesse, speakes (too broadly) the delinquent, *refractorie*. Your *Anchoret* that digges his grave in *speculation* meerely, and your *Moale* that is earth'd wholly in an affected solitarinesse, are not liable so properly to *obseuritie*, as *death*; such *elaboratenesse* tends not to *perfection*, but *disease*; and we finde an *Apoplexy*, and *sleepe*, no lesse on their *endeavour*s than in their *name*; all knowledge is dusted with them, and tis no more a *Nurserie* of vertues, but a *Tombe*. And (indeed) such *Silk-wormes* spin themselves into *Flies*, disanimate, heartlesse *Flies*, life neither for Church nor *Common-wealth*. The Laurell and honour of all secular designes, is the execution; and the happinesse of those sacred ones, is not entail'd barely to the *knowledge* of them, but to the *fac & vivere*. And that, not at home only in thy particular intendment, but *abroad* also in thy services for the Church; so that he that retraits at any *Alarm* or *Summons* of his God, for the common affaires of the Church, to hugge and enjoy himselfe in his solitarie ends, runnes himselfe on the shelves of a rough censure, that of the Father to his *Dracontius*, — *Vereor ne dum propter te fugis, propter alios sis in periculo apud Dominum*. To stand by, and give aime onely, whilst others shoot, and thou thy selfe no mark-man, proclaims thy lazinesse, if not thy impotencie. What a *nothing* is thy *arme*? thy *bow*? thy *shaft*? if not *practised*, not *bent*, not *drawne up*? or if so glorious a marke, the Church? why not *levelled at*? either she must bee unworthy of thy travell, or thine of her. If therefore this thy Mother implore thy aid (so *Augustine* counsels his *Eudoxius*) on the one side, hand not with ambition; on the other, leane not to a lazy refusall, weigh not thine owne idlenesse with the necessities and greatnesse of her burthen, to which (whiles shee is in travell)

*Alban. in Epist.
ad Drac. Episc.
fugient. part. 2.
editio ultima.*

Aug. Epist. 81.

if no good men will administer their helpe, *Certe quomodo nasceremini non inveniretis*; God must then invent new wayes for our new birth: the Father in his 81. Epistle ad Eudoxium.

You see then our *Moses* may not hastily thrust himselfe upon those weightie designs without authoritie and commission from his God, and yet once summon'd, not recoile; but thus having his Congedcleere and warrant from above, wee must now account him in the place of God, God indeed, with a — *sicut* — the Text tels us so, thrice tels us so, *God to Aaron, God to Israel, God to Pharaoh*, 'Twere then too high a sacrilege, to rob him of any title or prerogative, which should wait on the greatnesse of such a person. Let's give him (what all ages have) *Eminencie of place, Office, their Attendants, Honour, Revenue*. I shall dwell my houre with the two first, with the latter only, in *Transitu*, and upon the by, they being involved in the two former. And that I may punctually go on, I will touch first (where I should) with the *Eminency—Goe.*

Exod. 3. 4. 5.

Eminen. 1. part.

Tert. de Coron. militis cap. 10.

Plin. lib. 2. Ca. 2.

Alex. ab Alex. lib. 1. cap. 26.

Which as it was sacred in the first enstallment, so in the propagation most honourable to the times of *Heathens*. For *Tertullian* (speaking of the magnificence and pompe which attended their superstitions) tels us, that *their doores, and Hosts, and Altars, and dead, and (what glorifies all) their Priests were crown'd*: in his *Corona militis*, cap. 10. And the first crowne which the *Romanes* used, was the *spices Corona*, given as a religious Ensigne, in honour of their Priests — *Honosque is, non nisi visa finitur, & exules etiam, captosque comitatur* — saies my *Historian*, nought but death could terminate this honour, which was their companion both in exile and captivity. They wore the name of *Arvales Sacerdotes*, first instituted by *Romulus*, and *Acca Laurentia* his Nurse, who of her twelve sonnes having lost one, hee himselfe made up the number with that title. But here's not all, — *Terminorum sacrorum, & finium, iurgiis terminandis preerant*,

Plin. ut sup.

Numb. 16. 3.

Exod. 29. 6.

1 Tim. 2.
chyt. de ordin.
minist. pag. 506.Si Regum fulgori
& principum
Diademati
virescit quoniam si
plumbi metallum
ad auri fulgorem
comparat, Ambro-
sius.

& interueniant, they were the peace-makers of the time, and fate as Arbitrators in matters of contestation betwene man and man, as the great Naturalist in the 18. booke of his Historie, 2. chapter. And who fitter for such a morall office than the Priest? an honour which these worst of times allow him, though with some turbulence, and indignation: *Moses and Aaron, you take too much upon you*, was the cry of a Jew once, so 'tis now, who would manacle and confine them onely to an Ecclesiastick power, and deuest them quite of any civil authority, though *Moses* here had both. But 'twas not without some shew of mysterie, that in the robes of *Aaron* (I instance now in him, lest perchance they should cavill with his brother *Moses*) there was a crowne set upon the Miter, moralizing a possible conjunction at least of Minister and Magistrate in one person. And *Glyssene* hath a pathetickall observation from the Apostles *apdo mudi*, divide aright, that the Metaphor was first taken from the manner of cutting or dividing the members of the host, Levit. 7. where the fat and kidneys were burnt as a sacrifice to God, but the breast and the shoulder were given to the Priest: the Allegorie carries with it both weight and majestie, here's a breast for counsell, and a shoulder for supportation in matters of government. And no doubt in times of old (even these of the Fathers) the Sacerdotall power, was at a great height, in equall scale with that of their honour, which was so eminent, that Saint *Ambrose* ranks not the Miter with the Diadem, but in a zealous Hyperbole (pardon the Epithete) prefers it, and makes this comparatively to the other as a sparkle to a flame, or dull lead to burnisht Gold, in his de dignitate Sacerdotali cap. 2.

I may not follow the Father in his priestly Panegyricke, 'tis too high, and borders too much on the discipline of the triple crowne, such a crowne as ne're yet girt the temples of King or Priest, but of him that tramples on the
necke

Moses and Aaron.

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necke of both; let such insolence invade the right of Potentates, and spurne their Crowns and Scepters in the dust, whilst wee seat our Aaron at the becke of Moses, but the people too at that of Aaron: Let the Priesthood doe obedience, and kisse the feet of Sovereignty; but let not the Laie turne the heele, and kicke against the sacrednesse of Priesthood. S. Augustine upon these words of God to Moses, — *Tu eris illi in iis qua ad Deum*, — He shall be to thee in stead of a mouth, and thou shalt be to him in stead of God, seemes entranc'd a while, and bringing them to the ballance, and weighing precisely every scruple, cries out, *Magnū Sacramentum cuius figuram gerat*, as if Moses were a medium betweene God and Aaron, and Aaron betweene Moses and the people. The morall is plaine, Sovereignty stands betweene God and the Priesthood, and the Priesthood betweene Sovereignty and the people. However the Ceremonies due to either heretofore, in matters of Instantement, stood not at such amitie as we can say they differ'd, they were both anointed, and both crown'd; and though the authoritie were unequall in respect of place, yet not of employment, *It is no fall of power by the spirit of the Lord*, Micah 3. 8. And Eliza could once tell the King, Hee should know there was a Prophet in Israel, 2 Kin. 5. 8. And in matters of preservation God was as zealous for the lifetie of the soat them, — *Touch not mine anointed, and doe my Prophets no harme*, Psal. 105.

But let not my zeal to the Priest disprivilege my allegiance to my King. I speake not this to set up Moses in competition with Pharaoh, or rivall the dignitie of the Priesthood with that of Sovereignty; but to minde you in what lustre it sometimes shin'd, and how the times now conspire to cloud that glorie.

The dayes have beene, when the Laicke was ambitious, not onely of the title of a Priest, but the office: for Eusebius examples in many of them, who thrusting upon Bishops of Primitive times, *Statim concionandi munus obierunt*,

Exod 4. 16.

Aug. lib. 2. Exod. 10. quest.

*Tert. lib. de Mo-
nog. cap. 12.*

obierunt, in his lib. 6. cap. 15. And *Tertullian* (speaking of the insolencies and taunts which the *Laitie* then put upon the *Priesthood*) tells us that they justified their malice and injuries to the *Priest*, by usurping the name, or prophaning rather, — *Quum extollimur & inflamur adversus clerum, tunc omnes Sacerdotes, quia Sacerdotes nos Deo, & Patri fecit, quum ad peraguationem discipline Sacerdotalis provocamur, deponimus insulas, & pares sumus*; in his booke de *Monogamia*, cap. 12.

It should seeme then the office and name past honourably thorow all ages, even those of *Infidels*, though the person were sometimes exposed to the persecutions of the time, and suffered under the blasphemies of unchristian tongues; but now the very *sick* grows barbarous, and he thinks he hath wittily discountenanced the greatness of the calling, that can baffle the *Professor* with the name of *Priest*. But these whilst they intend to wound, they honour us, and we account them no scars, but glories. Let such children mock on the *Prophet*, the event (I beleeve) will prove as horrid as that of old, will you tremble to heare it spoken? you may read it then, and looke pale too, in 2 *King*. 2. 24.

Office 2.

1 *Tim*. 3. 1.
Lib. 19. Civit. Dei
cap. 19.

May it please you now, turne your eyes from the *dignitie*, and reflect upon the office. The office, a taske indeed, such a one as should rather provoke our endeavours, than appetites. If any man desire the office of a *Bishop* (let's a while leave the word *Priest*, and fasten upon this, the authoritie may beare it out the better) desires a good worke, 1. *Tim*. 3. 1. *Quia nomen operis est, non honoris* (as *Augustine* glosses it) 'tis a name of worke, not honour; a worke no lesse fearefull, than laborious, no where better figur'd than by *Moses*, here, to *Pharaoh*, repriving *Israel* from *Egypt*, from which 'tis scarce any way differenc'd, but in the difficultie, and therein it exceeds the type; difficultie worthy the travells of the best, were not those labours shoulder'd

Moses and Aaron.

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shoulder'd and thrust on by vaine-glorie. *Iste cathedra cupientem se, & audacter expetentem, non requirit, sed ornatum, sed eruditum.*—So *Valentius* upon *Aquin.*—This chaire of *Moses* is no seat of ambition, but desert, it hates either an intruder, or pursuer; Hee that gaines it by covetousnesse, or bold desire, doth not possesse, but invade it, and 'tis not so much his by right of inheritance, as usurpation.

These honours fawne only upon humble worths, men clad and harnessed with double eminency, of life, of learning, those whose vertues have advanc'd them above the ordinary levell and pitch of popularity. Yet to these neither without this *prosciscere*—to *Moses*, *Goe. Clemens* in his first Epistle, will perswade you: 'tis the conclusion of *Saint Peter. Augustine* goes further,—*Locus superior sine quo populus regi non potest, etsi administratur ut decet, tamen indecenter appetitur.*—Suppose the man worthy of this place of *Eminencie*, and comes home in matters of administration, yet hee is to blame in those of appetite, for the desire layes open his unworthinesse, and the School-man will not flatter him, but concludes it plainly for a mortall sin. And if we may guesse at the childe by the parent, it best countenanceth levity, or arrogance, never read to bee the proper seeds of any vertue. Notwithstanding this desire (sometimes) comes not within the compasse of presumption, if the worke bee the object of our appetite, and not the honour, or, if the honour, not the revenue,—*Appetere celsitudinem Episcopalem, non est semper presumptio, sed appetere Episcopatum, ratione celsitudinis, appetit enim celsitudinem, supra dignitatem.*—*Gregorie* will have it so. However, if it please you to glance on my former quotation from the Apostle, 'twill not so much whet your appetite, as gravell it; for first *Beza* limits the desire, *If any man desire?* and 'tis not meant—*de ambitione*—of the appetite, or ambition to get the See, but *de animo*, of the earnest desire to benefit the Church, or admit

Greg. de Valent.
in 2^a. 2^a. disp.
10. 7. 3. part. 2.

*Lib. 19. de Civit.
Dei, cap. 19.*

Greg. de Valent.
ut supra.

*Part. 1. Pastor.
cap. 8.*

*1 Tim. 3. 1.
Beza in locum.*

Greg. Naz. in
prefat. Apol.
Athanas. in epist.
ad Draconem.
Episc. fug. ut
Gloss. in prim.
Evangel. Marc.

Part. 2. ps. l. c. 3.

mit the words will carrie that interpretation, yet the commendation which is annexed truces with the *werke*, not the *desire*, — *Bonum opus desiderat* —, not — *boni desiderat* —, though it be good what he desires, yet he doth not well to desire it. Men unworthy of what they sue for, onely because they sue for it. And this in Primitive times hath occasioned in many, no lesse a modestie than unwillingness in those sacred undertakings, when the Fathers, with a kind of reluctancy and feare, were towed on to these high imployments. Nay some, whether through majestie of the place, or roughness of the times, or guilt of their owne weakness, have panted and breath'd short in their desires to this great enterprise, and at length exchanging the honour for an exile, *Nazianzen* flies into *Pontus*; *Dionysius*, into the skirts of *Alexandria*: and it is tradition'd me by *Aquinas*, (and he quotes Saint *Jerome* for it) that Saint *Adams* cut off his shewle, *Ut Sacerdotio reprobis haberetur* — They are the Schoole-mans owne words in his 2^a. 2^a. quest. 185. Artic. 1. But 'twill not bee amisse here to take Saint *Ambrose* — *quoniam notandum* — with us; that these things were done in the Churches great extremities, when hee that was — *primus in Presbyterio*, was, — *primus in Martyrio*. 'Twould require the temper of a brave resolution, and a better zeale, to desire this *Bonum opus*, when 'twas made the touchstone and furnace of mens faith and constancie, not onely in leading others to the stake, but their owne suffering where they were to be a voluntarie *Holocaust*, and sacrifice to the Church, there to remaine a monument of their Religion, and others tyranny. 'Tis true, Histories have furnisht us with examples of some which have renounc'd an Empire, and (which is strange) a Popedome; *Dioclesian* did one, and *Celestinus*, t'other. The times (we may suppose) were blustering, and the revenues thin at *Rome*, when the honour of the chaire was at once not desir'd and scorn'd. No project now unsifted, no stratagem undig'd for;

for ; no reach of policie unfathom'd for the compassing of that great See, though by sinister, though by devillish attempt, nay, that's the chiefe engine by which it works. *Tiberius* could once tell a Prince of the *Celts*, that *Rome* had a sword for her conquest, not an *Apothecaries shop* ; now they are both too little ; *Sword, and poysen, and massacre, and pistoll, and knife, and powder,* for the purchase (or at least the strengthening) of the *Triple Crowne*.

And I would *Machiavell* had rendezvous'd onely in Jesuited Territories, and not knockt at the gates of Protestant Dominions ; 'tis to be fear'd he hath Factors neerer home, those which not only know the backdoores to the Staffe and Miter, but are acquainted with the lock, which if they cannot force or picke, by the finger of policie or greatnesse, they turne with that golden key, which at once opens a way to a purchas'd honour, and a ruine.

Ambition, whither wilt thou ? nay, where wilt thou not ? to the pinnacle of the Temple for the glorie of the world, though thou tumble for it to thy eternall ruine.

The Greeke Philosopher will beg of the Gods, that he may behold the Sonne so neere, as to comprehend the forme, beautie, greatnesse of it, and afterwards bee carees not if hee burne, as if there were no such Martyrdome, as what Ambition fires. *Occidar modo imperet* —, was the resolution of *Agrippina* for her *Nero* ; but loe, how the event crownes the unsatiatnesse of her desires ? Hee gaines the kingdome, and first dig'd out those bowels which had fostered him, and then that heart which was the throne of such an aspiring thought ; crueltie shall I call it, or justice, when the vaine-glory of the mother was penanc'd with the unnaturalnesse of the sonne. Thus loftie mindes (furnisht with a strong hope of the successe of their designes) have embarkt themselves into great actions, and proposing humane ends, as scales to their high thoughts, have been waisted into strange promotions, but after they have (a while) spangl'd in that their firmament

Endorm.

Tacit. Annals.

of honour, they become falling starres, and so the successe proves as inglorious as the enterprize was bold and desperate. Wee have seldome met with any eminencie that was sudden and permanent: Those which in their *dawne of Fortune breake* so gloriously, meet with a storme at *noone*, or else a cloud at *night*. The Sunne that rises in a *grey* and *sullen* morne, *sets* cleereft; and indeed *ambition* is too hastie, and is hurried violently to the end it aimes at, without cautelousnesse and circumspection to the meane; but humilitie hath a calme and temperate pace, and stoopes it along in a gentle posture, yet at length attaines her marke, but slowly, as if it went unwilling to honour, and slighted those proffers which others sue for. *I envy Scipio Africanus and Marcus Portius*, (you know whose 'tis, *Trajanus* to *Plutarch*) more for contempt of offices, than the victories they have wonne, because a Conqueror for the most part is in *Fortunes* power, but the contempt of offices liv'd in *prudence*. Will you heare the paraphrase? *Tacitus* gives it, *Sapientibus cupido gloria novissima, exiit*—Wise men are so little in the drift of honour, that they loath the sent, 'tis the vanitie they last put off, and there was a time when a modest refusall of them was no by-way to them; for this shadow once followed, flies; but fled, followes—*primatus fugientem desiderat, desideratum horret*, sayes the Father. 'Tis a trick of primacie to fawne where 'tis not croucht to, but looke coy where it's over-counted, like some weather-cocks, which in a constant and churlish winde beake fairly towards us, but in a wanton blast turne taile.

Chrys. Hom. 35.
in Matth.

Hence it is, that in matters of authoritie and preheminance, pride hath for the most part the foile, humilitie they conquest; that stoopes basely to the title, or the proffir, and loses either; this in a modest distance keeps a loofe, till worth invite it, and at length gaires both: so that it is in wayes of promotion, as in some water-works, where one Engine raises it to make it fall more violently, another

another beats it downe that it might mount higher. The advice then of S. Peter comes seasonably here, — *Humble your selves under the mightie hand of God, that hee may exalt you in due time.* The words are not without their strength of emphasis, here is an — *humiliamini* — crown'd with an — *ut exaltet*, humble your selves, that hee may exalt, as if *humilitie* were so necessary a disposition to preferment, that without it God might not exalt. But soft, Impostor; Thou which jugglest both with God and with the times, I call not that *humilitie* which is typ'd in the downfall of the looke, or the affected crindge and posture of the body; but the knee of the inward man, which the Wiseman of old called, *The character of an holy soule, leading noble hearts slowly to the feasts of friends, but speedily to their succour in calamities*; So that true meeknesse is retin'd with a double worth, *Charitie, Resolution*; And the Philosopher will tell you, 'tis a vertue belongs to the couragious part of the soule, seated betweene two base extremes, *Pusillanimitie, Arrogance*. No *Buffone*, and yet no *Baffer*, supporting sometimes injuries, not out of cowardice, but patience, allaying all tumults and insigations of the soule, to revenge or choller, not expos'd to any violence of passion, but as temperate in disposition, as settled; no wave in her designe, nor tempest in her thought; she is all calme, not a winde so rough as to move a storme, either in her minde or action. But there is a *squint-eyed humilitie*, which casts one way, and points another; the looke is dejected, still groveling toward the earth, and with such a dresse of mortification, as if it desired no more of it, than would serve it for a grave; when the thought measures out a Diocesse, or labours on some greater project, which gain'd, the countenance is cheer'd, the bodie droopes not, and hee can now safely jest it with that old Abbot:

*Querebam prius claves monasterii,
Quibus inventis, nunc rectus incedo.*

V 2

And

1 Pet. 5. 6.

Plato in Timaeo.

cyonham, H.

Seneca.

Joven. Sat. I.

Aug. Epist. 64.
ad Aurel.

And this subtil Navigator never steeres as hee sets his compasse ; the looke (haply) points you to a formall meeknesse, but the thought still coasts upon Ambition ; yet this gluttonous desire seldome anchors any where, but goes on still with a full saile, till't hath compassed the cape 'tis bound for, — *Habet hoc vitium omnis ambitio, non respicit*. The thirst of Eminencie is headstrong, and runs with a loose bridle. 'Tis too so much below satietie, that it still desires, nay, 'tis hungry even in surfet, and is sharpen'd with the fruition of that it coveted ; so that the birth of this ritle is but the conception of another, one honour roomes not the greatnesse of his thought, our Aaron is not contented with an *Ephod*, the rod of Moses would doe well too ; Authoritie is sleighted, discipline fallen, and corruption crept strangely into the times, but

— *O fortunatam me consule, Romam*. What should a mercifull worth doe with a Consulship ? 'tis a place for thunder, not clemencie, one that can strike dead exorbitancie with the furrowes of the brow, and quell all vice with the tempest of a looke, one that can both unsheath the sword of authoritie, and brandish it, if not to reformation, yet to ruine. Thus hee would make government the stale both of his pride and Tyrannie, his projects are loftily-cruell, so are his actions too, yet still in a hot sent of promotion, which (if they want a trumpet from others commendation) shall borrow one from his owne, and so at once applaud his designes, and justifie them. And indeed this titillation and itch of honour, if it once finde in the bosome of the receiver a faire admittance, doth smoothly insinuate and cheat upon the powers of Reason. But when thorowly seated and enthron'd there, 'tis no more a guest but a Tyrant, and leaves the Possessor, not a Master, but a Captive, and in this case, I know not whether Saint Augustine will pittie his Aurelius, or excuse him, — *Et si cuiquam facile sit gloriam non cupere dum negatur, difficile est ea non delectari cum offertur* — in his

64. Epistle. However the Father seemes there to plead onely for the delight in glories offer'd, not in the unjust prosecution of those denied. But our *humble-arrogant* walkes not to his temple of honour by that of vertue, but invasion; and of some of his colleagues, the Fathers complain'd of old, *Qui nequaquam divinitus vocati, sed sua cupiditate accensi, culmen regiminis rapiunt potius, quam assequuntur.* 'Tis S. Gregories line and a strong one too, such a one as the Prophet once lasht Judah with, *Hos. 8. 4. They have set up a King, but not by mee, they would make a Ruler, I knew it not.* Would you have a more punctuall character, that of the Pharisees is most apposite; They love greetings in the markets, and to bee called of men, *Rabbi, Rabbi, they binde heavy, &c. Matth. 23. 7.* Devout crueltie, Religious arrogance (the Father will make it out) *Ob pietatem miseri, ob splendorem infelices,* in his Apologie, *Orat. 1. pag. 44.*

But I have followed Moses too long as a Magistrate, I must now a while as a Priest, and (what I exchang'd him for) a Bishop. I shal not travell farre, e're I discrie them both in a full carcere, not farre from the road I left the Magistrate, *Ambition*, but in a more covert, and untrod-den way; a way, however doubly obnoxious to the passenger, because *unwarrantable*, because *forbidden*; no authoritie for his progresse, no Letters patents from heaven, no *proficiscere* from his God, Goe, yet he runnes, runs without command, nay, against it, trebly against it, against that, *non dominantes in clerum*—, feed, but not as Lords over Gods heritage, but ensamples, and against that *nolite magistri*, bee not masters, knowing you shall receive the greater condemnation; nay against the direct prohibition of Christ to his Disciple,—*Will there be any great among you*—, *ἐν ὑμῶν ἄλλος*, let him bee your servant. 'Tis high time then this bladder were a little prick't, and this impostume launc'd. The bodie of the Church desires it, cries for't, shee is sicke, sicke even unto death, yet no

Greg. part. 1.
past. cap. 2.

Hos. 8. 4.

Matth. 23.

Greg. Nazian.
in p̄fat. Apol.
edit lat.

1 Pet. 5. 3.
James 3. 1.

Matth. 20. 27.

Physitian in *Israel* will administer, will ? durst not ; Wee are growne so emasculate, and palse-strucken, in waies of reprehension, the times so censorious, and in a lust of noveltye, that this mount of God which was wont to send out lightnings and thunder to the *Israelites* below, is now growne a terrour to the *Moses* that shall climbe it. And whereas the Pulpit hath beene formerly our Tribunal, to judge and sentence the lapses and depravations of the people, they have made at length a bar for our owne arraignment, and their doom or mercy passes on us, as we shall please or not please, but the verdict runnes much to the fancy of the censurer, which is commonly as barbarous and wilde, as he that gives it. Discourses (and I am sorry I cannot call them Sermons) are so sleeke and wooing for applause, the eares of the times so coy, and pickt for accuratenesse, that to be plaine or home, entitles the speaker to rudenes or Stoicisme, each offer'd annotation is a barbarisme, and every reproofe a libell. The hewing downe of a glorious vice, or the whipping of a sinne in scarlet, *Premunires* him that doth it, and hee growes a tributarie and slave to the frownes and dishonors of the time, — *Unde illa priorum—scribendi quodcumque animo flagrante liberet—Simplicitas ?* 'T should seeme Antiquitie had a privilege of venting any thing that proceeded from the simplicitie and truth of an honest brest ; But the thoughts of after-times were choakt with a — *non audeo dicere* —, sinceritie was turn'd bankrupt, and truth an exile ; plaine-dealing, pertinacie, and zeale madnesse. But what, shall *Moses* here be tongue-tyed, shall he stutter in the Messages of his God ? *Quid refert dictis ignoscat Mutius annon ?* Pusillanimitie and dejectednesse of spirit in the imployment of thy Maker, is the basest degree of cowardice ; for my part, I have set up my resolution with that of *S. Bernard* : *Quid me loqui pudeat, quod illis non pudeat facere ? si pudeat audire quod impudenter egerunt, non pudeat emendare quod libenter non audiam.*

Inven. Sat. 1.

Inven. ibid.

Ad Fulc. epist. 2.

Let

Moses and Aaron.

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Let mee tell however this childe of vaine-glorie, that no touch of male-contentednesse, or spirit of invection puts mee on the iustice of these complaints; But that which the devout Abbot calls, *patient anger*, *humble indignation*—even that charitie wherewith hee catechiz'd his ambitious pupill,—*Quæ tibi condolet, quamvis non dolenti, quæ tibi misereatur, licet non miserabili, & inde magis dolet, quod cum sis dolendus, non doles, & inde magis misereatur, quod cum miser sis, miserabilis non es, vult te tuum scire dolorem, ut jam non habeas unde dolere, vult te tuam scire miseriam, ut incipiat miser non esse,* in his 2. Epistle, *Ad Fulconem*—

Bern. ad Fulc.
epist. 2.

I never yet envied the prosperitie of any, I have sometimes wondred at their wayes of advancement, and now have trac't them, and finde a double staire by which they ascend, *zeale*, *policie*,—(please you to translate the terms you may, they will beare the christning) *Faction*, *Simonie*—, one of the chiefe meanes to gaine preferment, is, to crie downe the way to it. And he that will have three livings, must first preach violently against two. Non-residency must be a capitall and indispenfible crime. Pluralities damn'd, till they be either offer'd, or possesst; when the fish is caught, what makes the net here then? away with it; the question is stated on t'other side. *A double Benefice is but one living*, and that swallowed with as little reluctance, as 'twas but now thundred against, with all the bitternesse that the power of virulence could suggest; all's well now, the conscience is at peace, and (what is strange) the tongue too. Ere long, Non-residency hangs not in the teeth, but that is easily put off, for the honour of *Nicodemus*,—*To be a great Master in Israel*.—*Si violandum sit ius, regnandi causa violandum*,—what matter's it for iustice, so we gaine an Empire? or for equitie, so we may insult? The application needs no skrew, 'twill come home of its owne accord to the murmurings of the guilty

Sueton.

ty

ty bosome ; In the meane time it much staggers mee, to see the reconcilment of two vertuous friends with a base adversarie ; a Saint in the countenance, an Angell in the tongue, with an Hypocrite at the heart.

Thus (beloved) upon easie inquirie wee may as well deserue an equivocation in the looke, as in the word, and hee that can art it handsomely in wayes of dissimulation, hath not so much two tongues, as two faces ; one lookes toward the world, where demurenesse laies on her paint and colour, and this oftentimes deludes, shamefully deludes ; the other towards heaven, and that 's but coarsely dawb'd in respect of it, for the eye of the Almighty cannot bee dazled, that will discerne her furrowes and deformities, and at length give her a reward answerable to the desert, *her portion with the Hypocrite*, and there I leave it.

This fruitlesse and pernicious branch prun'd, and lopt off, t'other buds, no lesse dangerous than that, and yet more flourishing, it sprouts now to such a bredth, and height, that it hath almost overshadowed the body of the Church, in so much, that the Fowles of the aire lodge in the branches thereof. No Vulture or Raven (emblemes of rapine and greedinesse) though they devoure and havock it (so they have a trick of merchandizing) but nests and perches there ; nay scarce an Owle or Buzzard (now the metaphors of dulnesse and simplicity) but houts and revels there. Times more than calamitous, when the inheritance and patrimonie of the Church shall bee thus leas'd out to *avarice* and *folly*, when those her honours, which shce entailes upon desert, shall bee heaped upon a golden ignorant, who rudely treads on those sacred prerogatives, without any warranted *proficience* from God, or man. Wee finde *Moses* trembling here, though encourag'd both by the perswasion and command of the Almighty,

Moses and Aaron.

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Almightie, — *Et infirmus quisque ut honoris onus suscipiat, anhelat, & qui ad casum valde urgetur ex propriis, lumierum libenter opprimendum ponderibus submittit alienis.*

Greg par. 1. p. 18.
cap. 7.

Tis Gregories complaint in the 1. part of his Pastorall, chap. 7.

Strange monument of weaknesse ! hee that reeles under his owne burthen, stoopes to bee opprest with the weight of others, and loe how hee tumbles to a mortall sinne. (The Schoolemen doe stile it so) directly opposite to a paire of vertues, *Justice, Charitie*; unjust, that the revenues due to worth should bee packt upon bulkleesse and unable persons, and uncharitable for him to undertake the guidance and pasturing of a flocke, who was never train'd up in the conditions of a Shepherd. Neither is he an enemy onely of a double vertue, but a companion of two such finnes, which seeme to brave and dare the Almighty to revenge on the Prophaner, *Intrusion, Perjurie*; first, in rushing on the profession not legitimately call'd, then in purchasing her honours. Yet there are, which can say with the Disciples — *Master, we have left all and followed thee* — our birth-right for the Church; left did I say? sold it, exchanged the possessions of our Fathers (their vineyard) to purchase thine; and in stead of that penny which thou givest in lieu of a Crowne, and recompence to thy labourer, wee have given thousands to bee posses of one, and so thou not hiring us, we have it. But heare S. Bernard schooling his *Eugenius*, and doe not so much blush as tremble, — *Quis mihi der, antequam moriar videre ecclesiam Dei sicut in diebus antiquis quando Apostoli lacebant retia in capturam, non auri, sed animarum ! quam cupio te illius hereditare vocem cujus adeptus es sedem ? Pecunia tua tecum in perditionem* — O voc tonitrui ! The Abbat goes on devoutly in the 238. Epistle ad *Eugenium*.

Greg. de Val. in
2^a. 2. c.
Aquin. dist 10.
q. 3. punc. 2.

Bern. epist. 238.
ad Eugen.

If that Father be too calme and modest in his reproofe,

X

and

*Amb de dign.
Sacerd cap 5.*

and cannot rouse blood in the cheeks of the delinquent, S. Ambrose shall startle it, or else scare you with the vision of Simon Magus, or Gehazi, — *Qui non rimentes illud Petri, aut Elizei, Sacerdotalem defamant honorem, sanctique Episcopatus gratiam pecuniis cœmerunt* ; in his *De dignitate Sacerdotali*, esp. 5.

And indeed, in waies of sufficiency and worth, 'tis the — *si nil attuleris* — damps the preferment ; The age can instance in some, languishing and weake in their intellectuals, men without sap or kernell, who (having their store-house well fraught with that white and red earth) have stumbled on the glories of the time, as if fortune would make them happy in despite of vertue ; when others of Christs followers (were truly his Disciples) are sent abroad with their — *its & predicat.* — barefooted, without bag or scrip, but their Commission large — *Omni Creatura* — the wide world is their place of residence, no particular rooffe to shelter them, or place of retirednesse to lay their head in. Nay, some that have serv'd a triple Apprentiship to Arts and Sciences, and spent in these our *Athen* the strength of their time and patrimonie, men thorowly ballad'd for those high designs, well kern'd both in yeeres and judgement, lye mouldring for non-imploiment, and dash't for slownesse of promotion ; when others of cheape and thin abilities, men without growth or bud of knowledge, have met with the honors of advancement, and trample on those dejected bookwormes, which dissolve themselves into industrie for the service of their Church, yet meet neither with her pomp, nor her revenue ; nay, some that have wasted their Lampe, and burnt their Taper to an inch of yeeres, having spent those fortunes in the travels of Divinitie, which would largely have accommodated them for more secular courses, are enforced to retire themselves to the solitarinesse of some ten-poud Cure, and so spin out the

Moses and Aaron.

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the remainder of their age in a discontented contemplation of their misfortunes; and (I pray God) not in murmuring against his Church. And this hath occasion'd a maine revolt and apostasie of some from the bosome of this our Mother, where not finding shelter under those wings which had bred them, flutter abroad in other Provinces, and at length train'd up to the *Romish* Lure; witness those many *Profelytes* they have gain'd from us (not for matter of conscience, but of fortune) who now keeping their pens in Wormewood, and whetting their tongues keener than any Razor, have wounded and struck thorough the sides of their sometimes Mother, to her great prejudice and dishonour. Where the fault lies, hee that hath but slenderly traffiquet with the occurrences of the time, may judge. Spirituall promotions are slow of foot, and come for the most part haltingly, or in a by-way. A calamitie which best ages have been obnoxious to (those of the Fathers) but by them cried downe with as great violence, as detestation. (S. *Ambrose* will tell with what justice, I cannot, it makes me tremble.)—*Videas in Ecclesia passim quos non merita, sed pecunie ad presbyteratus ordinem provexerunt, nugacem populum, & indoctum, quos si percutiari fideliter velis quis eos presecerit Sacerdotes, respondent mox & dicunt, Episcopus, & es dedi, quod si non dedimus bodie non essem.* The words are broad enough in their Mother-tongue, they need no renderer, but an applier, if there be any guilt here so past blushing, that can do it, let it thaw into horrore to read on the Father in his —*de dignitate Sacerdotali cap. ult.*

*Ambros. de dign.
Sacerd. cap. 5.*

I have beene too tedious here, you will say too bold; but I have done nothing but what *Moses* should, followed the commandement of my God, hee bade mee goe, I have obeyed him, and he hath promised to assist mee, for hee will bee in my mouth, that's my second circumstance, —*Go, and I will be in thy mouth, and will teach thee what thou shalt say.*

Moses and Aaron.

And here I should say more, but time hath silenc'd
me; a second opportunitie may perfect all, in the
meane time I shall beg Gods blessing for you,
and your charitie to these. *To God*

the Father, &c.

Gloria in excelsis Deo.

Amen.

FINIS.

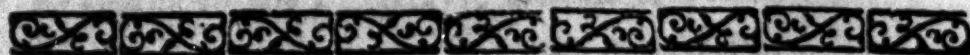
NATVRES OVERTHROW, AND DEATHS TRIVMPH.

A SERMON PREACHED
AT THE FUNERALL OF SIR
JOHN SYDENHAM, Knight, at
Brimpton, the 15. of December.
1625.

BY
Humphry Sydenham, M^r. of *Arts*,
and Fellow of WADHAM College
in OXFORD.

*Studeat quisque sic delicta corrigere, ut post mortem non
oporteat pœnam tolerare.*

August. lib. de verâ & falsâ pœnitentiâ.



LONDON,
Printed by JOHN HAVILAND.

1636.

NATVRES
OVERTHROW
AND
DEATHS TRIVMPH.

A SERMON PREACHED
AT THE FUNERAL OF SIR
JOHN SYDENHAM, Knight, at
Bromton, the 17. of December.
1637.

BY
Humphry Sydenham, M. of Arts,
and Fellow of WADHAM College
in OXFORD.

2. In quest of the life of a Christian, at the most of men
opportunities to be taken.
August. 16. de vitiis & falsis penitentia.



LONDON,
Printed by JOHN HAVILLAND.
1638.

T O M Y M V C H
R E S P E C T E D K I N S

MAN, JOHN SYDENHAM,
Esquire, This.

Here is as well an obedience in
matters of desire, as command,
and with mee a request hath ever
beene of larger authorizing than a
Mandate. You were pleas'd (formerly) to im-
portune me for a transcript of this Sermon;
now for the impression of it; I have obey-
ed you in either; but I feare twill lose some
of the lustre in the perusall, which it found
in the delivery. I am not so happy a master of
my Pen, as of my tongue; nor you (per-
chance) of your eare, as of your eye, that
some tinckling fancies may (at once) take and
delude:

The Epistle Dedicatory.

delude; this, is more subtile, and perspicacious, and will not bee gull'd with the barke and shell of things, but pierces the very kernell, and the marrow; 'Tis sometimes with the care, and eye of a Scholar, as with his fancie, and his judgement; the one hath many a cheat put upon it by weake impostures, which the other both discovers, and rejects, and sometimes (as it doth here) pitties. What you shall meet with of vigour, and soliditie, entertaine, cherish, 'tis yours; yours first in the birth, and occasion, now, in the protection, nourishment; what more languishing, and abortive, lay on the Author, 'tis mine, like me, I befather it; However, 'twill implore your charitie, the charitie of your faire interpretation, not of your beneuolence; which if you shall vouchsafe, you have nobly rewarded the endeavours of

Your affectionate kinsman,

H. M. SYDENHAM.

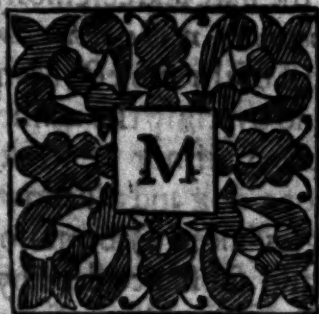


NATVRES OVERTHROW,

AND
DEATHS TRIUMPH.

ECCLES. 12. 5.

Man goeth to his long home, and the mourners walke about the streets.



Ortalitie loves no descant; your
plaine song sates best with blacks,
that which is gravely set to com-
punction, sorrow tun'd heavily,
to sighs and lamentations. What
should warbling aires with darted
bosomes and unbalmed hearts? what
your quaint and youthfull
raptures, when — *Mourners walke*
about the streets? If Zion bee wept for, harpes must be
bring

Ecclef. 12. 41.

Verse 2.

Verse 3.

3.

Division.

Part 1.

hung upon the willowes; sad objects require furrowes in the cheekes, and rivers in the eye, and wee then most honour the exequies of our friends, when wee embalme the deceased with our teares. Away then with eares wanton'd to looser Sonnets; offend not with unchaste attentions these hallowed anthemes, here's broken harmonie; dirges as sullen, as they are sacred; panning and heart-broke elegies, such as should bee rather groan'd, than sung. Aske the Preacher (here) and hee will tell you, — *The daughters of Musicke are brought low, and the yeeres draw nigh, when wee shall say, we have no pleasure in them. Hee stories of a Sunne, and Moone, and starres which are obscur'd, and of cloudes that returne not after raine; as if the world were at her last pang and gaspe, and ready for her funerall. Behold! the little world is — The keepers of the house have trembled, the strong men bowed themselves, the grinders ceased, and those that looke out of the windowes, darkned; the Almond tree doth flourish, and the Grasshopper is a burden, and desire shall faile. — Because — Man goeth to his long home, and mourners walke about the streets. —*

Without any racke or violence to the words, they offer themselves to this division. 1. the subject, Man. 2. his condition, transitory condition, exprest by way of pilgrimage, — *Goeth*. 3. the *non ultra*, or *terminus ad quem*, of this his pilgrimage. To his home-inlarged with an epithete — *Long home*. 4. the state and ceremony it there meets with, — *And the mourners walke about the streets*. Of these in their order; first of the subject, Man. Toddwell with circumstances, and overship the maine, was ever an embleme of negligence, if not of weakness; each Fabulist will tell you of a dog and a shadow, and what they morall. He that jangles (meerly) about nominals, where matters of realtie and substance fleet by, may speake himselfe a Grammarian or a Sophister, scarce a Divise. Of the name of Man, its source and pedigree, I list

and Deaths Triumph.

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I list not to discourse; not an ignorance so untaught, or understanding dull'd, but would forestall me, or should I (by chance) meet with some intellectualls; so thin and tender, that could not (as it is a chance I should) scarce an object, but would be both your spokesman, and remembrancer; yonder sad spectacle, that earth, this stone would tell you. *Homo ab humo*, from the ground, *Adam ab Adamab*, from the earth, red earth, nor that more solid part of it, but the brittlest, dust, so the curse runs, *Dust thou art, and to dust thou shalt returne*. In the word Man, in the various acception of the word Man, (wherein some syntagmaticall Divines have unprofitably toild) He nor carefully or imperinently travell, but without any figurative or metaphoricall sense, take it properly and literally, as the Text gives it me, *Man*, that is, a reasonable living creature, or rather a reasonable living soule, for so the Spirit of God Christens it, *The man was made a living soule*; Gen. 2. 7, and the same periphrasis the Apostle uses too, 1. Cor. 15. The first man *Adam* was made *of clay*, *in animam viventem*, or *anima vivens* — a living soule, verſe the 45. yet in the 44. of the same Chapter, hee calls him, *carne*, *flesh*, *body*, *living body*. Either coat hee is justly blazoned by, so wee give the difference rationally, a difference so speciall and proper, that it divides him from any other; for reason is an intellectuall power, peculiar to man onely, and not communicable to a second creature; by which *λογισται*, or (as the Schooleman terms it) *discursive*; out of one thing he deduces another, and orders this, by that, both in method and discretion. Hence it is called *λογος*, and the worke or office of it, *λογισμος*, *discursus* — *propter anime celeritatem* — for the volubilitie and nimbleness of the soule, by which it traverses and moves from one object to another, from effects to causes, and backe againe; from all things to every thing, and from that (almost) to nothing. And as man was prerogativ'd above others, in respect of perspicacitie, so of Empire,

Amb. Pol. c. 35. Synog.

idem, ut supra.

Fer. in Genes.

Genes. 1. 27.

Contra Philo.

Purch. Pilgrim.

Gregor. Nazian.

Beasts.

Angels.

Men.

and dominion, for whereas in other passages of creation, we finde a kind of commanding dialect, — with a *fiat lux*, and a *producat terra* — *Let there bee light, let the earth bring forth*; In that of *Adam*, words more particular, of deliberation and advice. — *Let us make man* —, *Man*, a creature of those exquisite dimensions, for matter of bodie; of those supernaturall endowments, of soule, that now omnipotencie beethinks it selfe, and will consult. The privy Counsell of *Sonne*, and *Holy Ghost*, is required to the moulding and polishing of this glorious peece. *Angels* may *looke in*, and *wonder*; *touch*, or *assist*; they may *not*; *no*, *not* so much as to *temper* or *prepare* the *metall*. Here is worke onely for a *Trinitie*. A task for *Jehovah* himselfe, for *Jehovah Elobim*, the *Father*, by the *Son*, in the *power of the Spirit*. No doubt, somewhat of wonder was aprojecting, when a compleat *Deitie* was thus studying its perfection, somewhat that should border upon everlastingnesse, when the finger of God was so choicely industrious, and loe what is produced? *Man*, the master-peece of his designe and workmanship, the great miracle and monument of nature, not onely for externall transcendencies; but the glorie and pompe of inward faculties stampt, and engraven to the image of his God, through the rightousnesse of an immortall soule; besides, a body so symmetrically composed as if nature had lost it selfe in the harmony of such a feature. *Man*, the abstract, and modell, and bricfe story of the universe, — the *universique nature vinculum* —, the cabinet and store-house of three living natures, sensuall, intellectuall, ratiounall, the Analysis and resolution of the greater world into the lesse, the Epitome and compendium of that huge tome, that great *Manuscript* and work of nature, wherein are written the characters of Gods omnipotencie and power, framing it, disposing it, all in it, to the use and benefit of *man*, of *man* especially, of *man*, wholly; other creatures paying him an awfull obedience, as a tribute, and homage due to their

their commander in all things, so neere kinne to Deitie, that *Melancthon* makes him a *terrestriall transitory God*: having little to divide him from a *Numer*, but that one part of him was *mortall*, and that not created so, but occasion'd, miserably occasion'd, by *disobedience*.

A little *forbidden fruit* (from the hand of a fraile creature) shall disinherite it of an eternall privilege, and man is now thrust out of the doores of his everlasting habitation for two prettie toies, an *Apple*, and a *woman*; however death hung not on the fruit, (saith *Chrysostome*) but the contempt, which was not so voluntary, as suggested; fond man, that is thus cheated of an assurance of immortality, by a false perswasion that he shall be immortall, that *evils first Dii*—hath damp't all; the Serpent perswades him, —if he doe but taste, hee shall bee as *God*, when hee hath tasted, findes himselfe worse than *man*; a *worme* indeed, no *man*. Thus hee is at once fool'd out of everlastingnesse and the favour of his Maker: the anger of the Lord is now sore kindled, and his furie smoakes in a double curse against him, and what he was framed of, *earth*; that which hath (hitherto) voluntarily presented her fruitfulnessse, in hearbs, and plants, and all things requisite for his sustenance; now, *widest*, and not watered in the bubble and sweat of an industrious brow, affords him nothing but *thornes* and *thistles*; just reward of disobedience, *barrennesse*, and *death*. Lamentable felicitie, which (at height) is but *conditionary*, and then *fall*. There is no miserie so exquisite, as the sense of a lost happinesse. Calamitie is supportable enough, where there is not felt, or seeme, a more honourable condition; but, to be tumbled from a blisse we were sometimes master of, is a *punctuall* wretchednesse. *Man*, but now on the pinnacle and spire of all his glorie, in a moment shamefully throwne from it, and with him, all posteritie. But, loe, there is mercy even in justice, and life in the very sentence and jaw of death. —The seed of the woman shall breake the Serpents

head— Shee that was (ere-while) a chiefe instrument in his fall, shall be now a maine agent in his restauration, not to that state wherein he was created, but to that wherein he shall be glorified. The soule (through faith and grace) shall still be preserved immortall, but the body must lessen of its primitive condition, the soule as a Sunne that is eclips'd, or clouded, shall shine againe, the body, like some meteor, for a time exhal'd, falleth to the earth from whence it came; and as some metals (laid for a space in the bosome of the ground) grow more refined, and purified, so shall the bodie, *interred a naturall one, rise a glorious.* In the *Intervallum*, as a punishment for transgression, it shall resolve into what it was made of, and it must goe to its long home, the grave; where wee have now brought it, and would have laid it in, but that the captious heretick violently withstands it, and thus he interposes. *If man returne into earth, as he is earth, then he is not mortall before hee sinned, and so death seemes to be of nature, and not punishment.* — It is not answered by deniall, but distinction, and wee must (here) criticke betweene *mortale, mortuum, and morti obnoxium, mortall, dead, and liable to death.* Wee call that dead which is actually deprived of life; subject to death, what is within the fathome and command of deaths power and tyrannie for sinne, though not actually, yet in time. *Mortall* two wayes, either for that which by a necessitie of nature ought to die, or for that which as the merit and reward of sinne, can die. The body of Adam (before sinne) was of it selfe *mortale* (as mortall is taken in the last sence) because *mutabile*, and that is *mutable*, which of it selfe can suffer change, although it never doe, as the good Angells, and God onely is *immutable* — *Per se, & natura* (as *Augustine* speaks in his booke *de vera Relig. cap. 13.*) But the bodie of Adam was not *moriturum*, to dye, if hee had not sinned, but by a glorious change, without death, had beene translated by God into an everlasting incorruptibilitie. It was *sin* then that

that made man obnoxious to the strokes of death, not any condition, or necessitie of nature, and therefore I know not whether I may call it an error of the Pelagian, or a blasphemy, who would have Adam (had hee not transgressed) dye by the law of nature. Hence he might infer, that death was not a punishment for sinne, and so by consequence, Christ not died for it; but we find this (by a Council) long since doomed for an heresie, and an heavy *Anathema* laid on the Patron of that tenent in *Concilio Milevitano*, cap. 1. and more particularly by *Augustine* in his first booke de *Peccatorum meritis & remissione*, cap. 2. You see then that death and all corporall defects, were scourges following the disobedience of the first man, not occasioned by any impulsion or languishment of nature, and *Aquinas* will reason it thus, — If a man for an offence be deprived of some benefit that is given him, the wanting of this benefit, is the punishment of that offence. To Adam in his state of innocencie there was this boon conferr'd from Heaven, that as long as his minde was subject unto God, the inferior powers of the soule should be obedient unto reason, and the bodie unto the soule. But because the minde of man (by sinne) did recoil and start backe from this divine subjection, it followed, that those inferior powers also would not be totally subject unto reason; whence grew so great a rebellion of the carnall appetite, that the bodie (too) would not be totally subject to the soule. Upon this breach death enters, and all that pale band of diseases, and corporall infirmities, for the incollumitie and life of the bodie consists in this, that it be subject unto the soule, — *Sicut perfectibile sue perfectioni*, — as the Schooleman speaks, as a thing perfectable to its perfection. On the other side, death, and sickness, and languishments of bodie, have reference to the defects of the true subjection of the bodie to the soule. And therefore necessitie of consequence will induce, that as the rebellion of the carnall appetite to the spirit, was a punishment of our first fathers sin; so mortalitie, and all corporall imperfections

imperfections too, as the Schooleman punctually in his 2^a. 2^a. 164. quest. 1. Artic. The curse then due to the lapse of our first Parents, hovers not over the soule onely, but, for it, the body; the body (before) in a blessed way of incorruptibilitie, but not of it selfe, but from the soule, so Augustine tels his Dioscorus, — *Iam potenti naturâ Deus fecit animam, ut ex ejus beatitudine, redundet in corpore, plenitudo sanitatis, & incorruptionis vigor*— in his 56. Epistle. His bodie then was not indissoluble by any vigour of immortalitie existing in it selfe, but there was (supernaturally) a power in the soule, divinely given, by which man might preserve his bodie from all corruption, as long as it remained subject unto God. And the Schooleman hath good ground for it; for, seeing the reasonable soule doth exceed the dimensions and proportion of corporall matter, it was convenient, that in the beginning, there should bee a vertue given it, by which the body might bee rescued from all infirmities, and conserved above the nature of that corporall matter, as the same Aquinas part. 1. quest. 97. Art. 1. The whole man then (mixt of bodie and soule) was in the creation in a glorious state of immortalitie, but it was with a — *Quodammodo* — (as Augustine tels us, *de Genes. ad Lit. lib. 6. cap. 25.*) not absolutely, — *Ita ut non posset mori*, — but conditionally — *poterat non mori* —, It is true, hee had a power not to dye, if hee had not sinned; but it was a necessitie he should dye, when he had; otherwise God had beene as unjust to his promise, as hee was severe in his command, for so the charge runnes, — *At that day thou eatest thereof thou shalt dye the death* —. He hath eaten, therefore hee must dye —. But from whence cometh this death? forom God, or from himselfe? or both? originally from neither; not from God, he cannot be the cause of it, death being a privation onely, having name (saith Augustine) but no essence; besides, it is an Omen and an ill to nature. Whatsoever God made, had an essence, was a species, good; the

Genes. 2.

Text

and Deaths Triumph.

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Text tells us so, six times tells us so, in one Chapter, *Genes. 1.* God made the firmament, and it was good, Hee made the earth, and it was good; in a word, hee saw all that hee had made, — *Et erant valde bona*, — they were very good —.

Genes. 1, ult.

We may not thinke then that God therefore created man, that hee should dye; or, because death followed his disobedience, God was the cause of it. Death may bee an instrument of his justice, nor an effect of his producing. It is one thing to give the sentence of death, another to bee the author of it. Indeed *Augustine* sayes (*lib. 1. Retract. cap. 21.*) that death (as a punishment) hath reference to God, not, as an obliquitie; and the Schooleman is at hand too, with a distinction for a two-fold death, one, as an ill of humane nature, or a defect incident from mans transgression, that, hee dares not lay on the Almighty, the other, as it hath some species or resemblance of good, to wit, as it is a just penance for his rebellion, this hee doth in his 2^a. 2^a. 164. quest. Art. 1.

Aquinas.

As therefore in the creation of the world God is said to make light, and to separate it from darknesse, not to make darknesse, as if that were of it selfe some blinde masse and Chaos, and therefore God chide light out of it; so in the creation of man God is said to make life (God breathed into him the breath of life) not death, nay hee doth separate that light from this darknesse, and doth chide life not out of it, but from it, with a — *Cave ne manducas* — take heed thou eat not, for if thou dost, — *morte morieris* — thou shalt dye the death. That therefore of the wise man will vindicate the Almighty from this misprision, — *God made not death, neither hath he pleasure in the corruption of the living, for he created all things, that they might have their being, and the generations of the world were healthfull, and there was no poison of destruction in them.*

Genes. 1.

*Wildome 1.
13, 14.*

The wombe then of this great plague of man the Apostle rips up, — *When lust hath conceived, it bringeth forth sinne, and sinne when it is perfected, bringeth forth death,*

Z

Aug. in locum.

Genes. 3.

death, *Jan. 1. 15.* The birth then of sinne is through a conception of lust, and the strength of death through a perfection of sinne. Loe then the cause of this great calamitie discovered! but how came that? originally from the man? no. How then? — *Through the envie of the devill came death into the world*, the 2. Chapter of the same booke, vers. 24. And therefore Saint *Augustine* calls it, — *mors — a morsu* — from the biting of the Serpent. And our Saviour tels us, — *Ille homicida ab initio*, *John 8.* — *He was a murderer from the beginning*; whence perceiving man (by his then obedience) advanc'd to that place from which he was headlong'd, now dissolves, and breakes into secret envie; this envie wrought deceit, deceit concupiscence, that, disobedience, disobedience, sin, sinne, death. So that the envie of the devill is the source and spring-head, deceit, the Conduit, concupiscence, the pipe, the waters convey'd in it, disobedience, sinne; the Channell or Cisterne into which they fall, death. Tell *Adam* then of the forbidden fruit, hee laies it on his wife, — *The woman gave it mee*. Aske the woman, shee puts it on a third, — *The Serpent seduced me*. — Aske the Serpent, there it staves, and in stead of an answer, we finde a curse, — *Because thou hast done this, upon thy belly thou shalt creepe, and dust thou shalt eat all the dayes of thy life*. The man then all this while growes not obnoxious in respect of seduction, but assent, the woman of both; so the Apostle — *Adam was not deceiv'd, — sed mulier in pravaricatione sua* — the woman being deceiv'd was in the transgression, *1. Tim. 2. 14.* If God then aske *Adam*, — *non comedisti?* Hast thou eaten of that tree of which I commanded thee thou shouldest not eat? Hee answers not with a — *Mulier seduxit*, — the woman hath seduced mee, but onely with a — *dedit* — shee gave mee, and I did eat. If hee aske *Eva*, — *Quid fecisti?* Woman, what is this that thou hast done? shee as empty of any other evasion, as of strength, laies all on the shoulders of the seducer, — with a — *Serpens seduxit*

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didst me, — the Serpent seduced mee. God inquires no farther, but sentences, — I will put enmities betwixt thee and thy seed, it shall breake thy head, and thou shalt bruiſe his heele, as it is nimble observed on the 2. booke of the Sentences, diſtinct. 22.

Thus, with some blood, and travell, I have shewed you *man*, in his originall, height, fall; how created, in what glory thron'd, how sunke, what the sin, the occasioner, the punishment; whence he was, what he is, whither he must; earth, from earth, to it; thither hee shall without reprivall: the sentence is past, the executioner ready, and hee must goe, for — *Man goeth*, that's my second part, his transitory condition expressed by way of pilgrimage. *Goeth.*

ſupra.

Egidius de Roma.

P A R S II.

Man goeth —

R Are expression of his frailtie here, if it may not bee more properly said — *hee is gone*, than that *hee goeth*. *Our dayes* (saith the Kingly Prophet) *are gone even as a tale that's told*, Psal. 90. *A tale*, of no more length than certaintie. Again, they are *dayes*, not *yeeres*, as if our being (here) depended upon moments, more than time, or if time, that which is present, not in future; *Daies* are enough, and *yeeres*, too much, or had we both, loe, they are *gone*, *gone* even as a *tale that's told*, a *tale*, as momentary, as vaine. *Seneca* tells his *Polybius* onely of three parts of life answerable to those of time, past, present, to come, *What we doe, God knows is short; what we shall doe, doubtfull; what we have done, out of doubt*: so that our best peece of age is either transitory, or dubious; and where a wise man discovers either, he will at least suspect change, if not sleight it. Pitch man at highest, ranke him

with *Kings, Prophets, Priests*; and wee shall there finde him on his hill of ice, whence hee doth not slip so properly, as tumble: one sayes hee is a *shadow*, another a *smoke*, a third a *vapour*, brave resemblances of his station (here) and durabilitie, when the best commendation wee can bestow on either, is—*they passe, or else they fade*,—As if it were a sinne to say, *they Are, but they Have beene*. The *Grecian* then scarce shot home to the frailtie of man, when hee calls him *ἡμετέριος*—a creature of a day,—hee did that nam'd him—*Hesternum*—yesterday—*Wee are but as yesterday, and know nothing*, Job 8. 9. Alasse poore man, no better than a wattrish Sun between wo swolne clouds, or a breathlesse intermission betweene two fevers, *miserie and fate*. Loe how they kisse? *Man that is borne of a woman, hath but a short time to live, and is full of misery*: accurate calamitie; in method, *borne, a short time to live, full of misery*; and to make frailtie compleat, the thing *woman* is inserted too.—*Man that is borne of a woman, &c.* *David* was too prodigall in his similitude, when hee beat out the age of man to the dimensions of a *span*; an inch, a *punctum*, had beene bountifull enough, the least *Atome* types out his glory here, his glorie of life, 'tis breath on Steele, no sooner on than off; Sun-burnt stubble, at once flame and ashes. Wee are at a good key of happinesse, when wee can say—*wee are transitory*—wee have scarce (sometimes) so much life as to know we dye, even in the very threshold and porch of life, death strangles us; as if there were but one doore of the sepulchre and the wombe; so that man is but a *living ghost, breathing dust, death cloath'd in flesh and blood*.

Hee *goeth, vanisheth* rather, *vanisheth* like lightning, which is so sudden, and so momentarie, that wee more properly say wee remember it, than that we see it. How is 't then, that life is sometimes spun to the *crimson*, and sometimes the *silver thread*, from the *Downe* and *tender wool* in child-hood, to the *Scars* in the manly cheekes, and

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and the tinsell and snow in old age? Indeed, the white head, and the wrinkled countenance, may read you the Annals of threescore and ten, perchance calculate our life to a day longer; what is beyond is trouble, and so was that, and yet hath not this man liv'd long? *dis fuit, non dis vixit*— Seneca replies, How canst thou say hee hath sailed much, whom a cruell tempest takes immediatly, as soone as hee is off the Havens mouth? and after many a churlish assault, of winde, and billow, much traversing his way, wav'd and sing'd to many a danger, hee is at length driven backe the same road, but now he went out by? this man hath not sailed much, but hath beene much beaten. And indeed wee have here but our—*tempestuosa intervalla*—, 'tis not life truly, but calamitie. A well gloss'd misery, gaudy unhappinesse, glorious vanitie, a troubled Sea, tormented with continuall ebbs, and flows; sometimes we are shipwracked, alwayes to'st, and thus expos'd to daily blustings, we find no Haven but in death. Hereupon the Grecian called the first day of mans life, *ἡμεραν τῶν ἀδελῶν*, —a beginning of conflicts—; So that wee shall meet with more troupes of sorrow, (here) then we have meanes either to resist, or to appease them.

Considerest thou not (sayes that grave Philosopher) what a kinde of life it is nature presents us with, when shee would teares should bee the first presages of our condition in this world? How pretily Augustine emblemes it in his tender infant, —*Nondum loquitur, & tamen prophetat*, cryes are the first Rhetoricke he uses, by which ere he can speak, hee prophesies; and by a dumbe kinde of divination, wailes out the storie of mans sorrowes here. And now his odors, savours, lassitudes, watchings, humours, meats, drinks, repose, all things, without which he could not live, are but the occasion of his death. And therefore that famous Romane, receiving sudden tidings of the death of his only Son, answered without distraction nobly, —*I knew when I begat him he should die*—, life being nothing else but a journey unto death, a going to the

De brevitate vite.
cap. 3.

Idem ibidem.

Seneca ad Lucil.
Epist. 70.

Natures Overtbrow,

long home. It is a little part of it we live, the whole course of our age, being not *life*, but *time* rather; which we cannot recall being spent, or cause it for present, not to spend, but it treads by us, without noise, and so swiftly, that it is here when we expect it coming, and gone by us, when we thinke 'tis at us. *Man goeth—*, Goes as some curious watch does, wound up (perchance) for an houre, at most, for a day, and then 'tis downe; which time, if it minute right, it is a rare peece; sometimes by distemper, it runs too fast, sometimes set backe, by the providence of the keeper, sometimes, againe, it beats slow, like a dying pulse, by and by, it stands still, as if the whole machine languished; anon some wheele's amisse, or a spring broken, and then we say it is not downe, but disordered, so disordered, that 'tis beyond our Art of rectifying, it must be left to the skill of the Maker; who, to joynt it the better sunders it, and to make it more firme, for a while destroys it. The great Engineer and framer of the world, will have it so done to our fleshly tabernacles, who by the *workmanship* of death, shall take the whole fabricke of the body into peeces, and for a time, lay it by in the grave, till against the great and appointed day, hee shall new wheele and joynt it, and set it more gloriously a going, by the vertue of the resurrection. So that man not onely *goeth*, (as I told you) but *is gone*, twice gone, dis-sould, by the frailtie of the bodie, to the captivitie of a grave, rebodied with the soule, to the honour of a resurrection. You see then, man is still in a place of fluctuation, not residence, and he is said to *sojourne* in it, not to *inhabit*. Wee saile by *our life*, my *Lucilius*, (sayes that Divine Heathen, let no squemish care cavill at the title, for it belongs to Seneca.) And as in the Sea the Shores and Cities flie; so in this swift course of time, wee first lose the sight of our childhood, and then of our youth, and at length discover the straits of old age, at which whether we shall arrive, or no, it is doubtful; and when we have, dangerous. That late famous (but unfortunate)

Seneca Epist. 70.
ad Lucilium.

and Deaths Triumph.

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Historie of the
World, lib. 1.

unfortunate) Historian, who had run thorow all ages of man, and almost all conditions in them, speaks here not like a speculative, but a practicke and experienced man; and resembleth his seven ages, to the seven planets; whereof, our *Infancy* is compared unto the *Moon*, wherein wee seeme onely to live, and to grow as plants doe. Our *second age* to *Mercurie*, in which wee are tutor'd and brought up in our first Alphabet and forme of discipline. Our *third age*, to *Venus*, the dayes of our love, daliance, vanitie. *The fourth*, to the *Sunne*, the shining, beautiful, glorious age of man. *The fifth*, to *Mars*, in which thorow fields of blood, we hew out a way to honour and victorie, and wherein our thoughts travell to ambitious ends. Our *sixth age*, to *Jupiter*, wherein wee begin to take a strict calculation, and account of our mis-spent times, and bud, and sprout up to the perfections of our understandings. *The seventh*, and last, to *Saturne*, wherein our dayes are sullen, and overcast, in which we finde by trodden experience, and irreparable losse, that our golden delights of youth, are now accompanied with vexation, sorrow; our lackies and retinue, are but sicknesse, and variable infirmities, which whispering unto us our everlasting habitation, and long home, we at length passe unto it, with many a thorny meditation, and perplexed thought, and at last by the industrie of death, finish the sorrowfull buisnesse of a transitory life.

Seeing then our bodies are but earthen cottages, houses of dust, and tenements of clay, the anvils which diseases and distempers daily hammer, and beat on; since our life doth passe away as the trace of a cloud, and is dispersed as a mist driven by the beames of the Sunne, why doe wee crowne our dayes with rose buds? why doe we fill our selves with voluptuousnesse, costly wines, and rintments? why say wee not to rottiennesse, thou art my father? to the worrne, thou art my mother, and my sister? Why doe wee pamper, and exalt this journey-man of corruption? this drudge
of

Wisd. 1.

Job 17. 14.

Seneca Epist. 7.
ad Lucilium.

Mors.

Epist. 71.

of frailtie ? this slave of death ? why doe we not remember the imprisonment of the soule ? and that which Cyprian calls, *her gaole-deliverie* ? why call wee not our actions to the barre ? arraigne them ? checke them ? sentence them ? why doe wee not something that may entitle us to Religion, while it is called to day, *Foole, this night shall thy soule bee taken from thee, this houre* (perchance) *this minute, nay this punctistinum* of it. Who would not speedily draw water out of a river, which he knew would not continue long in its running ? Who would not suddenly extract somewhat from those wholesome fountaines which should cherish and refresh the thirstie and barren soule ? why doe we gaspe, and pant, and breath for a little ayre, which nature (for a time) fann's upon us, and takes off at her pleasure in a moment ? why steere we not with desire to our long home ? why prepare we not for our progresse, since wee must needs thither ? why crush we not this cockatrice in the egge, and so forestall the venome of that eye whose darting is so fatall ? Shall I belevee (sayes Seneca to his Lucilius) that fortune hath power in all things over him that liveth, and not suppose rather it can doe nothing to him that knoweth how to dye ? 'Tis not good to live, but to live well ; and therefore a wise man liveth as much as he ought, not as much as he can. We see the frailtie of others howely brought upon the Sceane, and how the dayly traffique of disease with us prompts us our mortalitie. Those glorious bulwarkes, and fortresses of the soule, are but sanctuaries of weaknesse ; languishing, crazy, and batter'd constitutions, but natures warning peeces, the watch-words of a fraile body, which keep strict Sentinell o're the soule, lest it steale from it, unawares, and so the great enemy both invade, and ruine it. How frequent even amongst Pagans have beene their—*memento mories*—? and a deaths head (you know) was a chiefe dish at an Egyptian feast. So should that (yonder) to every recollected Christian, but such

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presents (as those) have beene of late no great dainties with us, a service of every day, almost of every place (the whole land being little better than a Charnell-house) and wee cannot but see it, and chew on't too, if wee bee not dust already, and that flie in our eyes, and blinde us, and so the complaint of Cyprian whip us home—*Nolumus agnoscere, quod ignorare non possumus.*

Why should then this sad toll of mortalitie dishearten us? groanes, and sighes, and convulsions, are the bodies passing-bells, no lesse customary than naturall; and more horrid in the circumstance than the thing.—*Pompa mortis magis terret quàm mors ipsa*—, the retinue and complement of death, speake more terrour than the act. The Adversary, the Judge, the Sentence, the Jailour, the Executioner, more daunt the malefactor, than the very stroke and cleft of dissolution. Are wee so foolish (sayes the good Heathen) to thinke death a rocke which will dash or split us in the whole; no, 'tis the Port which we ought one day to desire, never to refuse; into which (if any have beene cast in their younger years) they need repine no more than one which with a short cut hath ended his Navigation. For there are some, whom flacker winds mocke and detaine, and weary with the gentle tediousnesse of a peaceable calme; others swifter waisted by sudden gusts, whom life hath rather raviſht thither, than sent; which had they a time delay'd, by some flattering intermissions, yet at length, must of necessitie stricke saile to't. Some faint-hearted Adrian will (to his power) linger it, and fearefully expostulate with a parting soule, as if the divorce from the bodie were everlasting, and there should not bee (one day) a more glorious contract; when an heroicke Canning shall rebuke the teares in his friends cheeke, and thus bravely encounter death and him, —*Why are you sad? enquire you whether soules be immortall? I shall know presently.* Brave resolution, had it beene as Christian-like, as 'twas bold.

Againc, some effeminate *Aladin* will rather languish

Aa

under

Seneca ad Lucil
Epist. 52.

Idem ibidem.

*Que nunc abi-
his in loca, pal-
lidula, rigida,
nudula?*

under the grindings of a Tyrant, than sacrifice the remainder of a famin'd bodie to an honourable death, when a confident *Hilarion* shall dare all those grisly assaults, — *Soule get thee out, thou hast seventie yeeres served Christ, and art thou now loth to dye?* Once more, some spruce *Agag*, or kern'd *Amalakite* would bee pallsie-strucke with an — *amara mors* —, death is bitter, death is bitter, 1 Sam. 15. 32. When a *Lubentius* and a *Maximinus* have their brest-plate on, with a — *Domine parati sumus* —, *We are ready to lay off our last garments, the flesh* —. And indeed (saith *Augustine*) *Boughes fall from trees, and stones out of buildings, and why should it seeme strange that mortals dye?* Some have welcom'd death, some met it in the way, some baffel'd it, in sicknesses, persecution, torments. I instance not in that of *Basil* to the *Arrianated Valens*, ('tis too light) that of *Vincennius* was more remarkable, who with an unabated constancie, thus stuns the rage of his mercilesse executioner. — *Thou shalt see the Spirit of God strengthen the tormented more, than the Devill can the bands of the tormentor.* And that you may know a true Martyrdome, is not dash't either at the expectation, or the sense of torture, a *Barlaam* will hold his hand over the very flame of the Altar, and sport out the horridnesse of such a death with that of the *Psalmist*, — *Thou hast taught my hands to warre, and my fingers to battell.* Seeing then we are compass'd with such a cloud of witnesses, what should scare a true Apostle from his — *Cupio dissolvi* — ? Let us take his resolution and his counsell too, — *lay aside every waight, and the sinne that doth easily beset us, and let us runne with patience the race that is set before us*, Heb. 12. 1. There is no law so inviolable, as this of Nature, that of the *Medes* and *Persians* was but corrupt, to this — *Statutum est omnibus semel mori* — Every true Christian knowes it, and feares it not so much out of opinion, as nature; and why should nature doe it, since 'tis call'd our home, our long home, whither 'tis as certaine we

wee shall goe, as doubtfull, when ; and therefore I must now presse you with *Pauls Obsecro vos tanquam advenas*, — I beseech you as strangers, and pilgrims upon earth, looke not backe to the onions, and flesh-pots here ; put forward for your last habitations, know you must at length to them, there is no by-way to avoid them, for — *Adam goeth to his long home* —, that's my third part, the — *terminus ad quem* —, of this his travell. — *His long home.*

PAR: III.

His long home.

Long home. A periphrasis not of death so properly, as the grave, the bed-chamber of the body when 'tis dead; or rather, the bed it selfe (for so *Job* styles it) — *Thou hast made my bed ready for mee in the darke*, deaths withdrawing roome, corruptions tyring-house, natures Golgotha, her Exchequer of rotten treasures, hid there till the day of doome, *Regia Serpentum*, (as the Sonne of Syracke calls it) the randevoux of creeping things, and beasts, and wormes, *Ecclus. 10. 11.*

Come hither then, thou darling of the world, thou great favourite of flesh, and blood ; thou whose honours (here) are as blooming, as the Lillies, and Roses in thy youthfull cheeke ; know, *Image*, though thy head bee of gold, and thy bodie of silver, thy feet are but of clay, and they will lead downe to this chamber of death, where thou maist behold the glory of thy ancestors, as *Augustine* did at Rome, that of *Cæsars* in his Sepulchre. — *An eyelesse, cheekelesse, worme-gnawne visage ; nought but rottennesse, and stench, and wormes, and bones, and dust, and now — Ubi Cæsaris preclarum corpus (saies the Father) ubi divitiarum magnitudo ? ubi caterva Baronum ? ubi acies mili-*

*Si saltem opus il-
lud sit Augu-
stini.*

*Cyprianus de 4.
hom. novissimis,
Serm. 3. pag. 56.*

tum? ubi apparatus deliciarum? ubi thalamus pictus? ubi lectus Eburneus? ubi regalis thronus? ubi mutatoria vestimen-
torum? ubi magnificentia? ubi omnia? Sibi pariter defice-
rent, quando defecit spiritus, & cum in sepulchro, tristem bra-
chiorum, reliquerant cum fetore, & putredine—, in his 48.
Sermon, *ad fratres in eremo.* Crowne, and Scepter, and
Robes, and Treasure, and Sword, and Speare, and Va-
lour, and Youth, and Honour, and (what the world could
not (but now) either master or containe) his bodie,
trencht in a grave of six cubites, no more, there *Cesar*
lies in earthen fetters; and so shall all dissolved bodies
too, till that fearefull arraignment at the great assises. In
the meane time, the soule shall bee either wasted hence
into *Abrahams* bosome, or else hurried to that cave of
darknesse, and everlasting horror; no third place to
purge and refine it, after death; no Romish trap-doore
(through which a brib'd indulgence may presume to fetch
it off at the pleasure of a cheating Consistory) but it hath
here—*suum Purgatorium*—. One of their Purgatory-mon-
gers tells mee so, nay tells a Cardinall so, and bids him
pray with *Augustine*, —*Domine hic ire, hic seca, ut in eter-
num parcas.*

Thus you see, Man is now brought to his—*long home*—,
his soule gone to its place of rest; but wee may not yet
interre the bodie; that we shall doe anon; some ceremo-
ny remaines to be perform'd first; for loe, how the *Mour-
ners walke about the streets*? That's my last part; the state,
and ceremonie man meets with: in the consummation of
his pilgrimage—*The mourners walke, &c.*

P A R S III.

The Mourners, &c.

THe triumph, and honour, death challenges in the
solemn interment of the deceased, hath beene a ce-
remonie no lesse venerable, than ancient. 'Twas almost
3000. yeeres agoe, the Mourners (here) *walkt about the
streets*; after them those of *Hadadrimmon, in the valley of
Megiddo*, when all *Judah and Jerusalem*, mourned for *Jo-
siah*, 2 Chron. 35. before both for *Jacob*, in *Goren Atad* be-
yond *Jordan*—where they mourned (saith *Moses*) with a
great and sore lamentation, Gen. 50. 10. Such a pompe, of
sorrow as was a president to all posteritie; forty dayes
the bodie was embalm'd, then threescore and ten more,
mourned for, before the Funerall, seven after; against the
day of interment all the tribes must bee summon'd, their
families, their allies, and their retinue; *ouch their beards,*
and their little ones, left in Goshen. I read of no wife, or
daughter absent, no trick of Religion, or pretence of
retired sorrow, to keep them off these publike exequies,
to whine a dirge or requiem in a corner. No doubt they
sadly followed the hearse even to the Sepulchre, thin-
king a teare wrung over a parting bed not halfe so em-
phaticall, as that which is dropt into the grave. Besides,
Joseph himselfe must bee sent for out of Egypt; no employ-
ment at Court keepes him off these great solemnities,
but hee goes up to *Canaan* with all the servants of *Pharaoh*, and
all the Elders of his house, and all the Elders of the land of
Egypt, and all his brethren, and his fathers house, and his
owne too; and they buried him (sayes the Text) in the cave
of the field *Macpela* which *Abraham* bought of *Ephron* the
Hittite, before *Mamre*, Gen. 50. 13. And indeed 'twas

*Demptis 306.
Annis. Salomon
enim vixit anno
mundi 2930. Jo-
siah, anno mun-
di 3314. Iacob
2108. Chytre-
us in Chronol.*

a religious providence the old Patriarches had, in purchasing a possession place for their buriall, and posteritie (a long time) kept it up, even to superstition, thinking their bones never at rest, till they were laid in the *Sepulchre of their fathers*, which honourable way of interment, in these tympanous and swelling times of ours, (wherein wee warre more about matters of title, than religion) were a good meanes to preserve our names from rottennesse; if our contention, and pride, and riot, have left so much of a devour'd inheritance as will serve the dimensions of a dead body.

Some noble mansions of the kingdome (heretofore) have now, scarce, that happinesse. A greene turfe, or a weather-beaten stone, will cover that body, which (ere while) a whole Lordship could hardly cloath; and that life which swum in Tissues, and imbroideriers, in death (scarce) findes a blacke to *mourne* for 't about the *streets*. Sad Hearse that hath nothing to wait on 't to the grave, but the ruines of a familie, nought to weepe ore't, but the blubbrings and languishments of a gentle blood, farre more wounding and deplorable, than the condition of some noble caitife, who rather than hee will allow death the least triumphs in his funeralls, will have his treasure, honour, religion too (if he had any) earth'd up together in his -- *Long bones*: -- a ditch were fitter, and some unnaturall, gouty-fisted heire would like it well; ours doth not, you see, the -- *Mourners have walkt about the street* -- 'Tis well, and an act no lesse of *duty*, than *religion*; and those which have beene zealous in 't heretofore, have worne the two rich Epithetes of *charitable*, *blessed*, -- *Blessed are ye of the Lord*, (saith David to the men of *Jabesh Gilead*) *that you have shew'd such charitie to your master Saul, and buried him*. Buried him, is not enough, 'tis too naked and thin a ceremonie, except these *Mourners* too *walkt about the streets*. *My Sonne* (saith *Tobit*) *when I dye, bury me honestly*, Tob. 14. 10. And *Jacob* (on his death-bed)

a Sam. 35.

bed) conjur'd his Sonnes to interre him in a prescript solemnitie, and therefore the Text saith, — *They buried him as they had sworn unto their father*, Gen. 50. 6. 12. And indeed those — *Officia postremi muneris* — (as *Augustine* calls them) those solemn rites which wee strew on the funerals of our deceased friend are no effect of courtesie, but debt, and from an able successour, no lesse expected than required. — *My sonne* (saith *Syracides*) *pourre thy teares over the dead, and neglect not their buriall*, Ecclus. 38. 66.

And therefore those dispositions are little below barbarous, which snarle at a moderate sorrow, or decent interment of the dead, and had never so much learning, or at least so much charitie, as to interpret that of the Apostle, — *Let all things bee done decently, and in order*, 1 Cor. 14. Had not our Saviour all the Ceremonies of this — *Long home ? the cleane linnen cloaths ? the sweet ointments ? the new Sepulchre ? these Mourners (too) about the streets ?* Hee then that in a wayward opinion shall disallow of either, may well deserve the honour of *Jeboiakims* funerall, which is not to bee named without pittie, and some scorne, for the Text saith — *he was to be buried like an Asse* —. And, for my part, I wish him the happinesse of an *Anchoret*, his Cell be his Church, and hee himselfe both Priest and Graves-man, not a teare to traile after him to his long home, nor a Mourner scene about the streets.

Jerem. 22. 19.

It hath beene a custome of some barbarous Nations (but in this not so despicable) to howle their dead to their long home ; others dropt them in with a teare onely, no more — *In ignem posita est, fletur* (saith the Comicke.) That of the *Romanes* was too gaudy a sorrow, and comes well home to the excesse of pomp in the fate of great ones, now, who though in their life time have flav'd themselves to the world by an ignoble retrait to obscuritie, and miserable thrift, yet at their farewell, and

Going

Going hence, to give the times a relish and taste of their generousnesse, the ——— *Mourners shall walke about the streets.* A monument must bee built, a Statue rais'd, Escutcheons hung, for the embalming of his honour, whose name (sometimes) deserves more rottennesse than his carcasse.

That worth is canonicall and straight, which is inroll'd and registred in the impartiall hearts and memories of the people, not in a perfidious Tombe-stone, or perjur'd Epitaph. A vertuous life is a mans best Pyramide.

Be thy actions unblemish'd, squar'd out to Religion, vertue, *Every heart's a Tombe, and every tongue an Epitaph.* And thus ballac'd thou need'st not feare any flotings of the times, any moth or gangrene either on thy state, or name; but when death shall take downe those rotten stiches wherewith thy earthly tent is compos'd, thy gray haire shall goe in peace to their long home, and the — *Mourners shall walke about the streets.*

They have walkt now, and done their devoyer in their last way of ceremonie. But where's the bodie I promis'd you to interre? sure some Disciple stole't away by night, and laid it in its long home, where it is now under the bondage of corruption. But there is somewhat left behinde, which I would willingly preserve from rottennesse, his name: to which, though I may lay some challenge in respect of blood, little of acquaintance; that, being as great a stranger to mee, as the passages of his life, or death; so what I shall speake, is both *traditionarie*, and *short*, very *short*, thus.

Hee was a man of more reservednesse than expressi-on, both in his act and word, and of the two, hee had rather doe curtesies, than professe them. His outward deportment, and face of carriage (where not knowne) sowre and rough. In his passions (for which he

He hath suffer'd strangely in the ceasures of the world, somewhat windy and tempestuous; but such as had authority onely from the tongue, not the heart; and as soone ore-blowne, as occasion'd, nought else but a greene leafe in a flame, crackt, sparkled, and so out. His rule of friendship the best, not popular, but choice, and there too, where it found truth, no glosse; there unshooke, nobly-constant, his both in his heart, and in his purse; not in his purse, (as *Seneca* writes of *Sicilius*, where nought could bee extracted but an hundred upon an hundred) or as your *Hackney* Myntmen for the most part doe, ten upon the same number; but that trebled, many times, for nothing, as the clemencie of some unpersecuting seroles can testifie. His contribution, and benevolence in way of almes, rather powr'd out, than given, as if povertie had beene the object of his profusenesse, not of his reliefe; yet that without froth of ostentation, without reference to merit, on the grounds of a true charity. His Religion (wherein the world thought hee had wav'd and totter'd) upon his accounts to God, and his enlargements and declarations to his friends, on his death-bed, fast to the Church of England; which, (though in the last act) was beleager'd by some emasculate suggestions, yet blessed bee the circumspection of a carefull Sonne, it stood unbatter'd, and in that loyaltrie and strength, hee penitently gave up his soule into the hands of his Redeemer.

And now hee is gone, let his imperfections follow, and the memorie of them rot, and moulder with his bodie; hee had many, some prevalent; and (good Lord) which of us have not in a large proportion! But they are our earthy and dusty, and asbie part, so they were ~~his~~, let them bee buried with him; shovell them into his grave; Earth to earth, ashes to ashes, dust to dust; let them spring no more,

Natures Overthrow, &c.

to the soyling and dishonour of his name, or our
owne uncharitableness, but let his ashes rest in
peace; for hee is now — *Gone to his long
home, and the mourners have walke
for him about the streets.*

*Gloria in excelsis Deo,
Amen.*

FINIS.

And now hee is gone, his imperfections for-
low, and the memorie of them not and moulder with
his bones: hee had many, some great, and

But they are one day and night, and
they were, *THE WAY OF*
him: *THE WAY OF*
for to after, *THE WAY OF*
more

Sydenham, H.